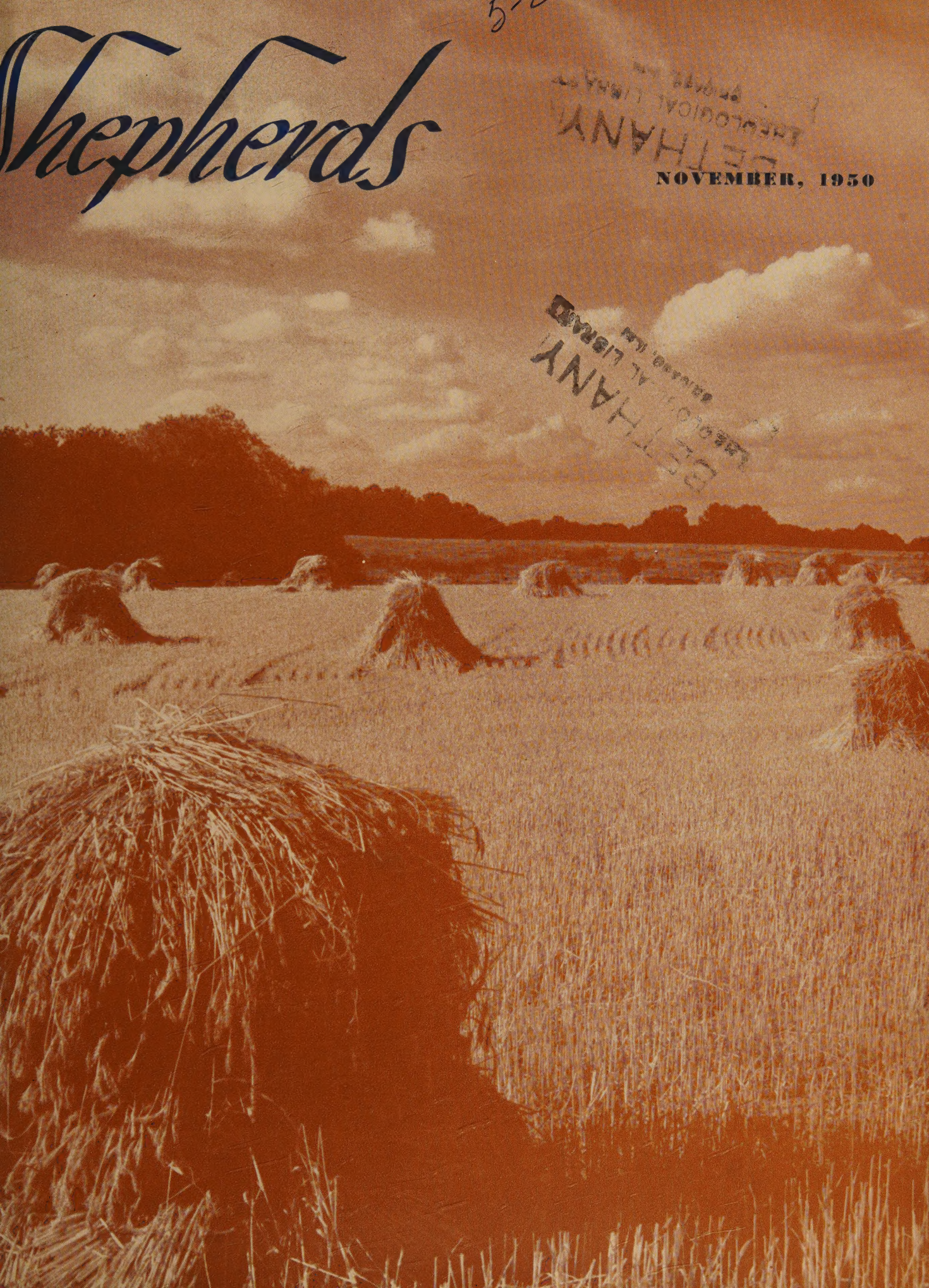
Shepherds

NOVEMBER, 1950



SIX VICTORIOUS MONTHS

Action Program of Evangelism
Advance for Christ and His Church

OCTOBER-NOVEMBER-DECEMBER—

"SEE YOU IN CHURCH SUNDAY"

This Movement—using materials listed in this magazine—will enable you t build up church attendance, reclaim inactive members, revitalize spiritua life, and increase Christian fellowship.

OCTOBER 22-29 (or Oct. 29-Nov. 5)—

WEEK OF PULPIT EVANGELISM (REFORMATION WEEK)

Let every pastor proclaim the great doctrines of Protestantism and Methodis each night, in his own pulpit.

NATIONAL NONRESIDENT TRANSFER WEEK

During this same week, by organized visitation win all nonresident members i your community to active membership and participation in your church.

OCTOBER 22-29—

ONE-DAY DISTRICT MEETINGS

Let every district superintendent and district secretary of evangelism promot a great one-day district evangelistic rally.

NOVEMBER—

WEEK OF FINDING PROSPECTS

If you failed to take a religious census in September, be sure to appoint a week now for listing prospects for your Church and Church School.

DECEMBER 3-7—

UNITED WEEK OF VISITATION EVANGELISM

Thirty-seven other denominations in Protestantism's United Evangelistic Ad vance will use this week also.

DECEMBER 24—

CHRISTMAS SUNDAY—MEMBERSHIP SUNDAY

Let Christmas Sunday witness a great gift of persons to Christ. Bring thos won during the United Week of Visitation Evangelism into the Church.

DECEMBER 31—

COVENANT SUNDAY

On Sunday morning hold a Covenant Service—On Sunday night hold a Watch Night Service.

JANUARY—

CHURCH-SCHOOL EVANGELISM

—The entire church school going all out for evangelism.
—The church-school literature will help guide pastors and church-schoo workers in this.

FEBRUARY 25-MARCH 1—

NATIONAL WEEK OF VISITATION EVANGELISM

Your church can complete its "1 for 14" goal—one on confession of faith for 1 active members this week.

MARCH 21-28—

HOLY WEEK AND EASTER

Make this week a worthy climax to the greatest six months your church ha ever had.

SHEPHERDS

November, 1950
Vol. 5—No. 2

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

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Cover Photo: Leon Cantrell

WHY

I Am a Protestant

By C. Stanley Lowell

AM a Protestant Christian. My parents and grand-arents and great-grandparents and great-great-grand-nts were Protestant Christians. I am proud of the herit-I have received. Here are some of the reasons why:

I can go directly to Christ. It gives me the greatest piness of my life to know that I can pray to God through st and be heard. I do not have to bother with a hier-y standing between. I do not have to seek out a priest, very Protestant is his own priest. I do not have to deal intermediaries who may not understand me. Christ vs my case. I can go to Him with my sins, my problems, my needs. I can go directly to Him.

I can understand the service. It would confuse me no to have to go, Sunday after Sunday, to a service con-ed in a language I knew nothing about. English is my ve tongue. I get much more out of a service in that uage than I would out of a service in German, French, sian, Greek—or Latin.

I have the open Bible. I delight to read its pages and rb its truth in my own way. My Church, rather than ouraging the practice, bids and encourages me to read Bible. When I started to church school I was given a e, and ever since my Church has urged me to study it. living Word, read with the eye of faith, is my authority ot the dead hand of tradition.

The Protestant faith is the faith of freedom. I am osed to dictatorship of any kind, whether political or itual. I prefer a country like the United States, where are free to worship as they choose, to a country like n where Protestants are cruelly discriminated against. lso, I prefer a Church like the Methodist, Presbyterian, scopalian, Lutheran, or Baptist, where people are faith-out of love and loyalty, rather than a Church like the an Catholic where people are faithful out of fear.

he principle of religious freedom was established in rica by Protestant groups and Protestants have carried . While Protestants constitute an overwhelming major-n this country, we insist on religious liberty for all other ps. I rejoice that wherever Protestantism has gone free-has come.

5. *I like the humility of Protestantism.* Protestants can be wrong and dare to admit it! Our leaders do not profess to be infallible. They do not have to make any such claim. The Roman Catholic Church maintains that it is free of error, that it alone has "the truth." It even asserts that the Bishop of Rome, when he speaks officially, can never be wrong. Unfortunately, history does not support this arrogant claim. Here are a few of the tragic errors of the Roman Church: the slaughter of the Waldensians (1184 ff.); the slaughter of the Albigensians (1207 ff.); the murder of John Huss while he was under a safe conduct pledge (1415); the burning of Joan of Arc (1431—she was subsequently made a saint); the killing of innumerable victims of the inquisition; the disgraceful sale of indulgences in Germany (1517) and in many other times and places; the St. Bartholomew's eve massacre of the French Huguenots (1572).

More recent instances would include the agreement between the pope and Benito Mussolini (1929) and another between the pope and Adolph Hitler (1933). There is also the aid and comfort given by the Catholic Church to the notorious regime of Dictator Franco in Spain. Finally, there is the present foreign policy of the Vatican State which seems to be aimed at drawing the United States into a war with Russia.

Such acts may appear infallible to the Roman Catholic hierarchy. To Protestants generally and to the majority of Americans they seem highly fallible and wrong. Protestants have made their blunders. No Protestant leader has even claimed infallibility, much less possessed it. Our humility bids us acknowledge our own errors; our candor requires us to point out the errors of others.

6. *The Protestant Churches are Churches and not states.* I believe the Church should be the Church. We Protestants are concerned with politics as individuals—not as a Church. Our religion has much to say about how we should vote and what legislation we should favor. But institutionally we favor the separation of Church and State. We do not believe that any Church should try to be a political state or should try to be the controlling power in any state. We want no favored position with the government and we want no other religious group to have it.

HOW TO HAVE A PREACHING SERVIC
DURING WEEK OF PROTESTANT REFORMATIO

By C. Lloyd Daugherty, Jr.

Director of Pulpit Evangelism

The "Our Church" emphasis in Methodism's Advance for Christ gives an exceptional opportunity for ministers to conduct during Reformation Week (October 22-29—or October 29-November 5) a series of preaching services in their own churches.

Protestantism was born and nurtured by great doctrinal preaching and no age of reformation and revival has come into being without that combination of education and evangelism which is doctrinal preaching at its best.

To assist ministers who desire to take advantage of this opportunity to broaden the intellectual concepts of Protestantism in the minds of their parishioners and to enrich their spiritual experience through such a series of meetings we make the following suggestions:

PLAN—Plan with your Committee on Membership and Evangelism, or with the Official Board, a program which *they* feel will be attractive, inspiring, and worthy of the best attendance of the friends and members of the church. Attention should be given to the very important matter of a heart-warming "hymn sing" each night. The church choir, or a special chorus choir, should be used to assist in giving vitality to the hymn singing and to present a *spiritually helpful* choral number each night. Good ushering, publicity in the community, as well as in the church, and a transportation committee to assist those who might have difficulty in attending the meetings are other matters of importance to be considered by this planning group.

PREACH—This series of meetings should present the minister at his preaching best. This is the time for *great* preaching on the *great* Protestant doctrines. May we suggest for background reading, "Our Protestant Faith" by Dr. William R. Cannon, Jr., Professor of Church History and Historical Theology at Emory University. It is a little book on the doctrines of the Church which is big both in information and in inspiration. It may be secured from TIDINGS, Nashville, Tennessee, for 35¢; 12 copies for $3.00.

The following chapter headings listed in the table of contents of Dr. Cannon's book might serve as sermon topics for Reformation Week: The Primacy of Faith; Salvation the Gift of God; The Meritorious Work of Christ; The Indwelling of the Holy Spirit; The Sufficiency of Scripture; The Priesthood of All Believers; The Fellowship of the Redeemed; The Sacredness of All Vocations; The Christian and the Social Order; The Ecumenical Heritage.

Some ministers might want to build the series of doctrinal sermons around the titles and outlines of our best-known hymns. For example, few hymns are better known or more spiritually uplifting than that prayer hymn of faith, "My Faith Looks Up to Thee." Dr. Cannon's chapter on "Primacy of Faith" wedded to this hymn should give any Bible reading minister all the help he needs to present a great personal witness to Christian faith. Another hymn which might be even more homiletically stimulating to some ministers is "How Firm a Foundation, Ye Saints of the Lord." Incidentally both the "Our Faith" booklets and Dr. McCutchan's companion volume to t Methodist Hymnal, which may be s cured from the nearest Methodist Pu lishing House outlet, are full of ad tional material. From the point of vi of sermon title appeal, we submit th a series of sermons using hymns f titles and outlines always arouses co siderable public interest.

PRAY—A minister should not ne a reminder to pray without ceasing his preaching is to be most effective the lives of his parishioners. But might be helpful to suggest that he e list the members of his church to pr every day that the preacher may deliv his witness with divine unction a power, and that the people attend t services with joyful hearts, *expecti* a blessing and listening to God's m senger with attentive minds and respo sive hearts. "Attendance and Pray Cards for Special Preaching Service might be used to get the definite pray commitments of the people—and m be secured from TIDINGS, Nashvil Tennessee, for 60¢ per 100. A pray conscious planning group will sugg other vital ways in which the prayers the people can help the preaching their pastor in this and other importa programs.

Any preacher can have a genui revival in his church during Reform tion Week if he and his people w earnestly plan and pray for Go blessing to come, and if the preach will deliver the messages with his s afire. The easiest way to prevent a vival, however, is to pass along t devil's advice: "We can't do it here

METHODIST STUDY BOOK

"Endless Line of Splendor," a brief and interpretative history of Methodism by Halford E. Luccock, depicts 60 episodes, each of which is illustrated by Lynd Ward. Distributed by the Advance Office on the same plan as the "Faith Booklets," it sells for 75 cents. Order now from **740 Rush St., Chicago, Ill.**

he Movement for

RELIGION IN AMERICAN LIFE

By Dr. Karl Quimby

RELIGION in American Life" is something new. It provides for ry minister and church an invaluable et. It is not another burden to be ried, but a resource and a help for ry church, large or small, whatever program may be. Just what *is* this ligion in American Life?

It is a nationwide publicity campaign behalf of religion and religious insti- ions. It is inter-faith. It is non-sec- ian in its approach. Hence it has versal appeal. Through the special istance of The Advertising Council— public service agency of American siness—the latest techniques in mass nmunication are placed at the service religion, without charge. (There is pense for the printing and mailing of ious materials.) This actually means t for the first time all the channels public communication are open to forces of religion. By means of giant door posters, large spreads in the wspapers, innumerable news items ncerning religion, numerous bus and m cards, hundreds of radio broad- sts, and many television shows, reli- on has a direct and compelling ap- oach to the total mass of the American ople.

The significance of this opportunity more apparent when it is realized that ly about half the population of this tion is related to any church—Protes- nt, Catholic, or Jewish. This mass cov- age is available because the movement inter-faith, and is an attempt to reach multitudes, to arrest their attention, d to remind them that this nation has definite spiritual heritage which must preserved.

First Campaign

The first publicity campaign of this ture was conducted last November. developed so rapidly and with such thusiasm, it was impossible to inform the hosts of churches and synagogues ross the land. Nevertheless, it made profound impression on the general blic, stimulated church attendance, d greatly increased contributions to religious institutions, particularly in those communities which were able to carry out the United Church Canvass plan. A glance at the effort last year will give the reader an idea of the vastness of this program. Five thousand outdoor posters, 9 feet high by 20 feet

Charles E. Wilson, President, General Electric Company and Chairman of Religion in American Life Committee.

long, were erected on the outdoor poster boards where the passing public could not fail to see them! Eleven thousand bus and tram cards were put in transit vehicles, posted on factory bulletin boards, and often placed in displays in store windows! Over 700 newspapers carried 1,500 display "ads," while 1,400 reported one or more news features of this inter-faith effort! Three hundred thirty-five national networks and 1,200 independent radio stations carried special messages and appeals to the vast mass of the American people! The second such nationwide effort will come in November.

A New Type of Cooperation

How did this movement originate? The United Church Canvass, from which "Religion in American Life" stems, was a special effort to get all or most of the churches in a community to make their financial canvasses simultaneously. This was at once found to be big news to the local community. It was evidence of a new type of church cooperation. It had a potential appeal to every citizen. Consequently, local newspapers and radio stations could make impressive pronouncements to all in the community. It was more than a financial canvass or a campaign for church attendance; rather it was an attempt to strengthen the spiritual foundations of community life. So inspiring were the results of these United Canvass efforts that the Advertising Council discovered here was a channel productive of vast good.

What will be the nature of the campaign this November? It will follow the same general lines as last year, with improvements suggested by experience. The central theme for the outdoor posters will be "Take Your Problems to Church This Week—Millions Leave Them There"—with the praying hands of Durer to symbolize the thought. This slogan will appear in thousands of tram and bus cards, in store and shop, and, in modified form, on stickers for automobiles. "Ads" will be available to all the newspapers of the land. Numberless spot announcements via major networks will be carried over the radio to people everywhere. Leading Americans will offer testimonies as to the value of religion in their own lives. An honest attempt will be made during November to impress the entire nation with the importance of religion.

What to Do

What should a minister do about all this? First, he should be aware of this vast asset for his church, and plan to tie his local program to it. The minister at the local level must appreciate RIAL and tell his people about it!

Second, he should take it up with the local Council of Churches or the Ministerial Association and launch a United Canvass or a local publicity effort to

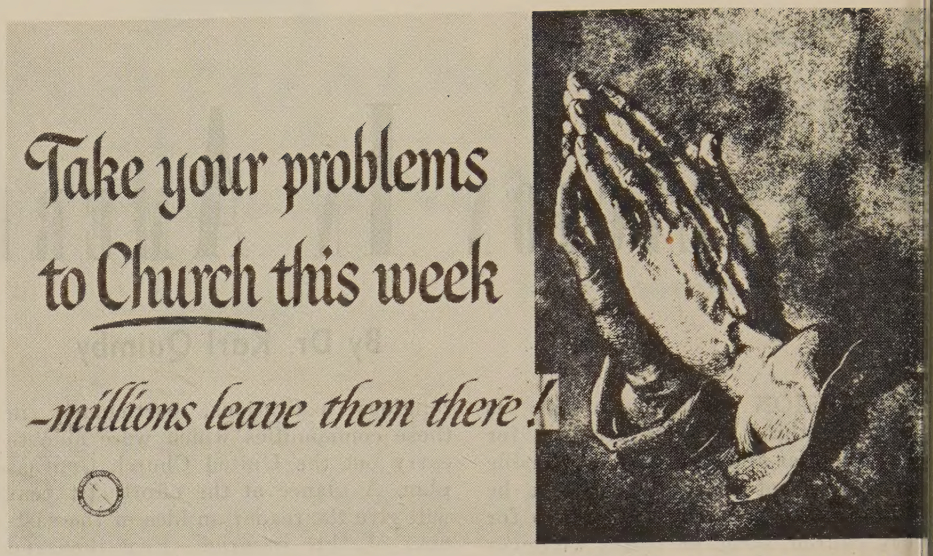
interpret and re-enforce the national campaign.

Third, he should help organize a local community-wide publicity campaign to localize the national November effort. There should be a strong committee, with leading lay men and women on it. Samples of materials and the program are available on request from the national office—Religion in American Life, 214 East 21st Street, New York 10, N. Y. Specific goals should be determined for each community, whether the effort will center on enlisting inactive members, or a campaign for evangelism.

See your newspaper editor and ask his advice and help in giving news coverage and arranging for advertising space. Visit the Chamber of Commerce, asking their advice and assistance in getting as wide sponsorship as possible for the newspaper advertisements. Call on the local radio station and encourage the manager to make full use of the material as it comes direct to him, and secure time over the station for local laymen and ministers to broadcast. Interview the leading advertising companies who handle outdoor board space and secure their cooperation. Secure testimonials from leading citizens concerning the value of religion in their lives, and use these during the local campaign in November. If possible, climax the total emphasis for the month with a vital, vast and impressive Thanksgiving Service on Thanksgiving Day, when all the people gather in the largest auditorium available and actually thank God—not for turkey, not for prosperity, and not for peace which we do not have, but for the invaluable spiritual heritage which we as a nation possess.

Enlisting Members

One city of 35,000 population centered its campaign last fall on Church and Synagogue attendance as a means of enlisting the inactive members. They worked out an ambitious program with posters in every store window, "ads" and editorials in the newspapers; daily plugs over the radio, and with special bumper cards, which they themselves prepared, reading, "Come to Church this Sunday." Besides all this they sent the church people on extended visitations. The result was that after two weeks 5,000 more people were in church than had attended before the campaign was launched. In nine Methodist churches, where we took the count, there was an increased attendance of over 1,000. Never before had this community been so deeply stirred.



Above is a reproduction of a giant outdoor poster for use in the "Religion in American Life" campaign. The celebrated "Praying Hands" by Durer and the slogan "Take your problems to Church this week—millions leave them there!" will be used extensively throughout the campaign.

Things to remember! First that it is imperative to localize the campaign with a local counterpart for the national effort. We all know that radio and press publicity can do much, but it is only when these methods are re-enforced with local participation and appeal that things really begin to happen. This campaign will make Mr. Average Citizen sympathetic and favorable to the institutions of religion, but it is up to every minister, and to every Christian, to make the invitation personal.

A Part for Each Church

Second, remember that it is easily possible for every church to take part in some way. Recognize publicly this national campaign (called RIAL for short) and harness your program to it. Every church can make November a loyalty month and stress church attendance, or make it a period for special evangelism, or a friendly visitation, or a financial canvass. Every minister could announce it in his bulletin. It is easily possible to make this a boon every church. It is not necessary f every church to do the same thing, long as their program is part of th national campaign. Churches may pa ticipate actively in this campaign, wor ing toward the agreed goals, or they ma affiliate with the movement, setting u their own objectives but making it part of the nationwide endeavor.

Third, remember to express appr ciation for all the cooperation and t coverage which is provided. The agencies of mass media will gladly co tinue to render this service if they a made to feel that it is actually a helpf service and one that is generally appr ciated.

According to The Advertising Cou cil, the aim of the campaign is to g people to attend Church. It is up to t pastor to carry on from that point within the Church. Here indeed is great opportunity and we hope eve Church will be able to take full adva tage of it to promote its own progra

AIDS TO EVANGELISTIC PREACHING

The Essentials of Evangelism—Bishop Ralph S. Cushman

Evangelistic Preaching—Roy H. Short

A Preaching Mission—12 sermons by new Bishops

My Call to Preach—Testimonies by 16 outstanding ministers

35c each—any 3 for $1.00

Tidings, 1908 Grand Ave., Nashville 4, Tennessee

United and Advancing in Evangelism

by
Jesse M. Bader, Executive Secretary
Department of Evangelism
Federal Council of Churches

PROTESTANTS are united, and they are advancing in evangelism. he last weeks of the fifteen months' ogram of the United Evangelistic Adnce are upon the churches. They are vancing together toward a glorious max on December 31. Thirty-seven nominations, numbering 35,000,000 embers, are cooperating in the Adnce. Never before have the Protestant urches shown such unity in their angelism. They are moving together evangelize America, which is too huge task for any one denomination to untake by itself.

Good News

The recent membership statistics thered by *The Christian Herald* and leased a few weeks ago, show the esent membership of all churches in e United States to be 81,862,328, or .2% of the entire population. Beeen 1929 and 1949, church memberip rose from 50 to 82 million, or from .7% of the population to 54.2%. This mpares with the rise from 19.9% of e population in 1880 to 34.7% in 00. There is no doubt that the memrship gains of the past 20 years acally top any similar span in the tion's history. Protestants now numr 48,674,823, which is a net gain er the previous year of 1,368,367, or most 1.9%.

It is very significant that the years tween 1929 and 1949 were the years the Depression, Disillusion, World ar II, the Atom Bomb and the Rusan Veto. During those years, Amerins were turning to the churches, and e statistics prove it. Faced with these atistics, it would take a persistent ssimist, indeed, to assert that Ameri-'s faith in God is on the skids.

Some Results by Denominations

A fresh word has come from a numr of the denominational Secretaries Evangelism concerning the progress the United Advance. These reports om these intrepid leaders are most couraging.

Lutheran Commission on Evangelism ll complete its church-wide program Visitation Evangelism by the beginng of Lent, 1951. The program is ing brought to nearly 11,000 congretions scattered over the United States nd Canada. To carry out this program 00 pastors were selected for training two-day seminars. An additional 600 astors were selected and trained as rea Chairmen, to supervise the organiation and preparation of groups of ongregations for the program. A present estimate is that at the close of the program 150,000 lay men and women will have been selected, trained and sent forth as personal workers to win others to Christ. The reports show that 43% of the calls made result in favorable decisions.

United Presbyterians are making commendable progress. They have conducted training Institutes and Workshops for ministers and laity, in which hundreds received instruction. Preaching and pastoral evangelism have taken on a new meaning and urgency. Many congregations have organized Fishermen's Clubs for a continuing program of personal work. The stirrings of spiritual revival have been in evidence wherever pastors and churches have undertaken their witnessing task. The number of new members added to the churches was 22,355, which is the second largest ingathering in the entire history of the denomination. The net gain is 6,501, which is the largest of any year during 92 years.

Presbyterian Churches (USA) had more accessions during 1949 than in any other year in their history. The years 1947, 1948 and 1949 have each broken all previous records for the reception of new members. This continuing gain indicates that the New Life Movement has not been a temporary burst of enthusiasm, but has brought a permanent improvement in the evangelistic work of the denomination. The net gain this past year was 71,713 in comparison to 55,877 in 1948.

Presbyterian Churches (US) now have a membership of 675,472. The total additions at the close of last church-year, March 1950, was the largest of any year in the denomination's history, with the exception of 1948. The number received was 69,062. The net gain for this past year was 21,878. This is a fine increase, considering that the denomination was going through a re-organization process.

Evangelical United Brethren Churches have made remarkable progress during the Advance. Three years ago the Evangelical churches and the United Brethren churches united. During the three years of church union for which there are official records, 140,392 new members have been received into the churches—31,717 more than both churches received together during the three comparable years immediately preceding church union. During the last three years, the united church has had 120,495 conversions, while the two denominations, during the three preceding years, had 100,327 conversions.

Evangelical and Reformed Churches have been alerted to the possibilities of the United Evangelistic Advance and are committed to all-out participation. During 1949, the accessions to the churches totaled 50,000 with a net increase of 10,000. This net gain, made during the United Evangelistic Advance was more than twice the net gain of the previous year. Reports indicate that during the period from January 1, to Pentecost, this year, more than half the 700 congregations of the denomination conducted lay evangelism programs in their parishes.

United Church of Canada. This denomination across the border is associated with the churches of the United States in the United Evangelistic Advance. This church is made up of three denominations which united 25 years ago. It has named its special evangelistic program, which began in 1945, "The Crusade for Christ and His Kingdom." Steadily and surely evangelism is being given its pre-eminent and rightful place. There are more conversions than in former years. More adults are being won for Christ. There are more campaigns for Visitation Evangelism. Preaching Missions are on the increase. The highest number of converts was 32,728 in 1946. In 1949, without any special campaign, the number was 30,836, the second highest since union and a very impressive record.

Hawaiian Evangelical Association. This Association of Protestant churches reports that "the congregations are being greatly strengthened and enriched by their participation in the Evangelistic Advance. A strong committee of the Association has been hard at work

directing this movement during the past months, and it is the determination of the churches to continue the effort far into the future."

Reformed Church in America. This denomination is making evangelistic history during the Advance. The number received on confession of faith this past year was 8,343, a net gain of 1,350 over the preceding year. Those received by transfer of membership, 6,348, a gain over the past year of 605. A total of 14,691 was received into the fellowship of the Reformed Church last year, either upon profession of faith or by letter from other churches.

The Methodist Church is making glorious evangelistic progress. In 1948 there were 283,136 persons received on confession of faith and from preparatory membership, while in 1949, 368,564 persons were received. Perhaps the most significant indication that there is a rising tide of evangelism in this, our largest Protestant denomination, is the great number of United Evangelistic Movements being held throughout the country on an Annual Conference or Episcopal Area basis. Among the large soul-winning campaigns being held this autumn are those in the Syracuse Area; the Peninsula Conference, comprising the state of Delaware and part of Maryland; the Baltimore Conference, comprising the remainder of Maryland; the entire state of Iowa in the Des Moines Area; the entire state of Kansas; and the state of Nebraska. Other United Evangelistic Movements are planned for 1951.

Disciples of Christ have just completed a three-year program called the "Crusade for a Christian World." During the past year there was a net increase in membership of 23,809. The pastors and churches have trained and used thousands of lay men and women in personal evangelism. Many Preaching Missions have been held, new churches organized, and many non-resident members re-enlisted in the active work of the churches.

American Baptist Churches have been enjoying a growth of membership during the past year. Special emphasis has been placed on the training and using of lay men and women in Visitation Evangelism. One of the most valuable projects in evangelism has been the "Win the Children for Christ" program. Many unreached and untaught boys and girls are reached by this method.

The Closing Weeks of the Advance

October 29 is Reformation Sunday, when every minister in every Protestant church will want to speak on our Protestant heritage. Many communities will conduct Reformation Day services. Many of the great metropolitan centers and lesser communities are committed to some great evangelistic programs, such as Visitation Evangelism, Teaching Missions, Preaching Missions, etc.

December 3-7 has been designated by the National Committee of the United Evangelistic Advance for Visitation Evangelism in every congregation throughout the nation. Through this concerted effort, many thousands will be brought into the churches in the pre Christmas Season.

It is hoped that every congregatio will make the last day of 1950, which i a Sunday, a "Day of Jubilee," thank ing God for the victories in evangelism over the past year or years.

New Year's Eve should be observe with a Watch Night Service in ever church everywhere. What a fitting wa to come to the close of the Unite Evangelistic Advance and to welcom the new year and a new half century

WHAT IS AN EVANGELISTIC CHURCH?

From a Report of the Standing Committee on Evangelism, General Assembly, Presbyterian Church, U.S.A.

All evangelism starts in love of God and love of one's fellow men. A church which *loves* will do something about it. What it does can be keyed on that word—L-O-V-E-S.

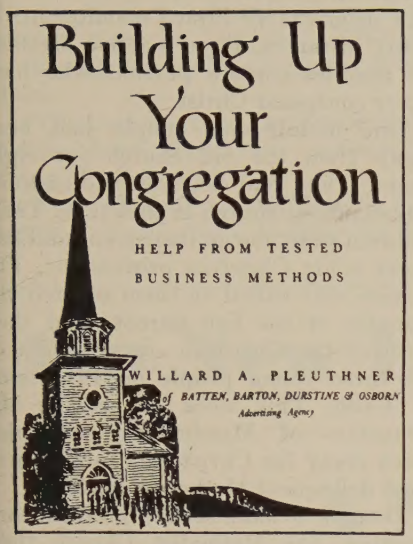
LIST — A list of those to be won is essential to evangelism.
It is as necessary a church furnishing as the pipe organ or the pastor's desk.
This list should be alive—constantly renewed—the result of every approach noted in it.

ORGANIZATIONS — A church's groups and school are its evangelistic arms.
This gives them their most interesting and satisfying purpose.
They must make themselves able to draw people toward Christ and the Church.
They must have definite methods for attracting the unchurched.

VISITATION — Lay visitation in homes is today's best evangelistic method.
Its results can be deeply spiritual and lasting.
It will fail unless the visitors are carefully prepared.
It suits rural or city, large or small churches.
The visitors' experience with God can spiritually awaken a whole church.

EDUCATION — Education of new members is the most important part of evangelism.
Its lack has been the greatest weakness in church life.
Every Session must develop thorough methods for it.
These include the finest preparation, reception, public welcome, classes, literature, home calls, sponsors, friendships, duty assigning, checking up.

SERMONS — Every preacher is called an evangelist.
His pulpit offers him his great opportunity.
Regular and special services can turn hearts to Jesus Christ.
The lay church members can best bring the unchurched to hear the Gospel preached.
There is a growing eagerness for sermons on the Christian certainties.


Building Up Your Congregation
HELP FROM TESTED BUSINESS METHODS
WILLARD A. PLEUTHNER
of BATTEN, BARTON, DURSTINE & OSBORN
Advertising Agency

How can a church apply the tested ethods of business in building up its rogram? Where can it find out what usiness methods of promotion and elling can be used in the church? Villard A. Pleuthner, a vice president f Batten, Barton, Durstine and Osorne, has written a book which may not ive you all of the answers but it overlows with ideas, suggestions, and conrete examples. And just in case you lon't know it BBDO is one of the great dvertising agencies. The second "B" is or Bruce Barton.

It is not a good book for a man who s pretty well pleased with the way his hurch is getting along, for it tosses firerackers into board meetings, puts a iren beside the choirmaster, and tells he preacher to go after sermon subjects vith a bulldozer (all figuratively of ourse). It may be that the ideas are not ew, but they are certainly presented vith vigor, enthusiasm, and, what is nore, a confidence that the church can se some of the methods that business as tested at a cost of millions of dollars.

The author is a layman who takes his wn church work seriously. He is a irector of The Laymen's Movement for Christian World. He writes clearly nd forcefully. You have read some of is meditations and prayers in The Upper Room. You may not like all of his deas but you will adopt some of them nd you will give more thought to some f the things you have been doing.

Building Up Your Congregation
Willard A. Pleuthner. Published by Wilcox and Follet, Chicago
120 pages 7 x 10 inches. $2.50

Would He Baptize My Mama and Papa?

By E. E. Aldrich, Pastor,
Methodist Church, Sullivan, Indiana

A Sullivan, Indiana, couple, Mr. and Mrs. Perry Carpenter, were sent out to visit in a local home where there were a father, mother, an 11-year-old girl and a nine-year-old boy. They took copies of The Upper Room with them.

As the Carpenters entered the home, the little girl said, "Oh, I have a book like that. Is yours for March and April?" The answer was "Yes." Then the little girl continued, "I love to read The Upper Room. I always want to be a good Christian just like The Upper Room tells me that I must."

When these good people began to talk, the little girl broke in again by stating that she was always going to be a good Christian, and said, "Would the priest at your church baptize me?" (She played with a little girl who was a Catholic and from her learned the title, "priest.")

On being told that the minister loved little girls and boys and that he would be happy to baptize her, the child asked, "Would he baptize my little brother too?" "Of course he will," replied the visitors. Then she said, "Would he baptize my mamma and papa?" Mrs. Carpenter answered, "That is what we came to talk to them about," and the little girl broke in again by saying, "Mamma and Papa, I want you to be good Christians too. Won't you do it?" Naturally, there was just nothing that the mother and father could say except, "Of course, we will do it."

I expect to visit them to discuss matters and have them present themselves at the altar of the church for baptism and public commitment.

This experience was a distinct thrill for Mr. and Mrs. Carpenter and left them with a deep sense of spiritual satisfaction and joy.

These Illustrations Get a Response

A consecrated layman who teaches a young adult class in his church and is called on occasionally to fill speaking engagements thinks that he has discovered a gold mine of illustrative material that never fails to get a response from his hearers. He likes to see his audience nod their heads and he likes to watch their faces brighten with renewed interest as he tells stories that strike a responsive chord. He uses illustrations from The Upper Room. He says something like this: "You remember we read in The Upper Room last Tuesday the story of the Hindus in India who make pilgrimages of hundreds of miles to the source of the Ganges in the Himalaya mountains." Here is a story that is familiar because they have read it recently, too. He gets nods and smiles. His audience watches for the application he will make. He maintains interest at a high level, because he has an unfailing source of new illustrative material of the kind that his people will like.

This speaker is not unique. Hundreds of pastors and teachers have found that The Upper Room helped them in their speaking and they have found also that their mention of The Upper Room makes it easier to interest new people in daily devotions with The Upper Room. Scores of pastors keep an indexed file of The Upper Room by texts; others index the illustrations; some do both.

In the preparation of litanies and orders of service for special occasions, The Upper Room has proved useful on many occasions. For instance, when a number of brief prayers are needed, the prayers published in The Upper Room prove to be most valuable, as they cover many subjects and are grouped under a common subject each week.

On Good Friday, last April, the congregational prayers used at the Three Hour Service of Devotion at the Calvary Methodist Church, Mount Airy, Maryland, were all taken from the then current issue of The Upper Room. The introductory prayer and the seven prayers accompanying the meditations on the seven words from the Cross were all taken from The Upper Room.

REACTIVATING OUR LOST METHODISTS

National Non-Resident Transfer Week October 22-29

By Dawson C. Bryan

FRANK Randall is the finest member of my church," a pastor told his District Superintendent. "He works harder than anyone else. He gives a great deal of his time and support to the church. His faith is so dynamic and real. I just couldn't get along without him."

"Well, he certainly believes in you, too," replied the Superintendent.

"The thing that shocks me every time I think about it is that we almost lost him."

"How was that?"

"Well, one day I received a post card from a pastor in a distant city. It gave Randall's name and address and stated that he and his family were members of his church—although inactive for years. It wasn't much to go on so I laid the card aside. Then came the Non-Resident Transfer Week and we decided to participate. Along with other names I gave the name of the Randalls to one of our teams. The comment of the visitor was, 'Frank Randall is interested in everything except the church, but we will go see him. It won't do any harm.'

"At the report meeting that evening, the visitor said, 'What do you folks know! Frank Randall is going to join our church. He told us he was once active. His whole family will transfer too. I just can't get over it.' "

Then the Superintendent asked, "And now he is your most active member?"

"Yes, and his wife and children are wonderful workers also."

Staggering Inactivity

In America today there are one and a half million Methodists like the Randalls were—not attached to any church where they are now living. They reside in one community and retain their membership elsewhere.

Every parish has some of them, and certain churches are surrounded with more dislocated Methodists than there are members on the active church rolls. These people have rightly been called "The Lost Sheep of the House of Methodism."

In order to resurrect these people, the week of October 22 to 29, 1950, has been designated "The National Non-Resident Transfer Week." It coincides with Reformation Week and closes on Reformation Sunday. While we are emphasizing the great doctrince of Protestantism and Methodism, here is an opportunity for us to reclaim our Protestant Methodists, and reactivate them into vital Christian life and church membership. (Churches that desire to do so, may observe the week which begins with Reformation Sunday, October 29-November 5.)

For All—As a Team

This is the second year that the Non-Resident Transfer Week is to be observed. It is growing in importance as, more and more, the pastors and Committees on Membership and Evangelism are taking advantage of the privileges it offers.

Last year one pastor said, "I sent over 50 Letters of Notification about my Non-Resident Members whose locations I could discover. I sent letters all over the country. But, do you know, I did not receive a single name in return."

"That hardly seems fair," was the rejoinder.

"Of course I would have appreciated the cooperation of some other pastors," he replied. "It makes it easy to say to someone that his pastor sent a letter recommending him to the church where he is now living. But I am glad I took the time to try to get my absentee people active where they live. Forty-two of these people transferred their memberships and are now active members in other communities."

That minister was a good pastor to his flock, even to the ones who had lost contact with the church. And I happen to know that, though he did not receive from other ministers the help to which he was entitled, by searching for prospects in his own community he found many unrelated Methodists. He and his laymen visited them and secured transfers to his church. He lost some inactive members from his rolls but he gained a number of active members in his own church.

One pastor calls attention to another aspect of this endeavor. He says that while it concentrates on reactivating dislocated Methodists, it also secures new members by First Commitment. In many instances, these inactive Methodist families contain persons who have never confessed Christ.

One middle-aged couple had been away from the old church for eight years. They had been only occasional attendants at church in that time. Their children were now in their teens and had never made Christian professions. The laymen who called on them secured the transfer of the two parents and then received the Christian commitments of the three young people on Profession of Faith. This week of seeking the Transfers of Membership will also reach many for Christian Profession in these delinquent Methodist families.

There is no more serious problem confronting The Methodist Church than that of its Non-Resident Membership. The inactive rolls of our churches—which means primarily non-resident—have increased 50% since Methodist Union. This is an increase of one-half million persons in 10 years.

Now is the time to stop this devastating loss of people and spiritual power. Every church in every community would be greatly benefited if the unattached Methodists living near them could be brought into active fellowship.

How to Secure Transfers

Two helps are in our hands to meet this issue: *First,* Letters of Notification. The *Discipline* makes the pastor and the Committee on Membership and Evangelism responsible for sending a "Letter of Notification" to every non-resident member, urging him to become active where he lives, and also another "Letter of Notification" to each pastor in the new community, giving him the name and address of the Methodist people who are now living in his community. In case there is more than one church in a community, the pastoral "Letter of Notification" should go to the District Superintendent, who will request one of his pastors to visit this family.

Second, the National Non-Resident Transfer Week, October 22-29, with Evangelistic Visiting to secure the Transfers of Membership.

An observance of the National Non-Resident Transfer Week requires preparation.

1. Send Letters of Notification to pastors and members elsewhere. This should be in process at the present time.

2. Discover the unlocated Methodists in one's own community by a Survey

nd other means. This involves the prep-
aration of Prospect and Assignment
Cards with the names of the Methodist
families upon them.

3. In advance, set aside the week of
October 22-29 for four days of Visita-
tion Evangelism on Non-Resident Meth-
odists.

4. The pastor secures the Evangelistic
Visitors from his church membership
during October.

5. Carry through uninterruptedly four
nights of Evangelistic Visiting for the
week of October 22-29, with a light sup-
per at 6:00 or 6:15; one-half hour of
instruction, 6:30 to 7:00 o'clock, prefer-
ably using the Turn Over Charts, "They
Went Forth—Two by Two," and Evan-
gelistic Visiting in the homes for Com-
mitments from 7:00 to 9:30; with a
Report Meeting at 9:30.

Preparation and active visitation in
this part of the Evangelistic Advance
for Christ and His Church will re-
activate and kindle again the fires of
religious living in thousands of our
Methodist people. It will bring great
values to our churches whose work will
be greatly increased with the addition
of these new families. It will also bring
first commitments to Christ and His
Church among many new people in these
dislocated Methodist families. New life
will come to thousands of people as
Methodists unite in helping those of
their own church connection to a revi-
talized faith and activity in the com-
munities where they are now residing.

Put New Life in Your Program

with

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THE INSTRUCTION AND ASSIMILATION of NEW CHURCH MEMBERS

By Charles W. Marker, Pearson Memorial Methodist Church
Bordentown Road, Trenton, New Jersey

Part II

Part I of this article appeared in the October issue of Shepherds.

Still the task is not finished. Few people remain active unless they become incorporated early in their church life with one or more of the smaller groups, such as the choir, the Woman's Society of Christian Service, the Wesleyan Service Guild, a Bible class, the Youth Fellowship, or an active committee. For this reason the names and addresses of new members ought to be given to the leaders of these various groups and a representative from the appropriate organization should call soon after the reception service. Special recognition goes far to encourage a person who is attending a small group for the first time, though care must be exercised not to embarrass one who is shy. Someone from the church should call for a new member in his car and take him or her to the next meeting.

Keeping in Personal Touch

Dr. George Truett once said, "I sought and found the shepherd's heart." Although he was a great preacher, his people loved to call him Pastor. No wonder he preached to crowded congregations. The ministers of some of our biggest churches deem pastoral care of vital importance in the strengthening of new members. Dr. Clarence Macartney makes it a point to call on new members soon after their reception. In Riverside Church the ministers sense the same importance of pastoral oversight. In addition to the calls which his assistants make, Dr. George Buttrick makes a great many calls himself. Some of us heard him say once: "And when you go to bed at night you sometimes fairly ache that you cannot make more such calls!"

Furthermore, pastoral care ought to be supplemented by the oversight of consecrated lay sponsors. The selection and guidance of such sponsors requires a good deal of effort, but it is worth all it costs. Churches which utilize laymen in this manner declare that it is one of the most valuable aids to assimilation. Its worth depends on how faithfully it is followed through. Choose for such work only the best people. Never ask a man to be a lay sponsor in order to stimulate his own interest. For youth use young sponsors. For a family a family may sponsor best. The new member need not know that his friendly brethren have been assigned to care for him.

These sponsors with wife—or husband—will visit in the homes of the new members soon after they join the church, at the same time seeking to put them at ease in the sanctuary. Why should anyone say: "When I come to church no one shakes hands with me but the minister"? Perhaps for a time the sponsors will sit with their new friends. In any case, they know how to be genial without annoying. They will notice absences and call on the telephone or in person. Soon they will invite the new members to join a group in the church, perhaps invite them as guests of the sponsor to a church dinner, and give them literature. Such faithful sponsors gladly submit periodical written reports to the minister or his staff. Meanwhile, habitual negligence or any other abnormal condition will be reported early to the minister.

Setting Them to Work in the Church

According to Elton Trueblood, the tragedy of the modern church and a potent source of many of its ills lies in the fact that our people tend to be spectators rather than participants. Unlike the members of the New Testament Church, our people lack the sense of urgency toward bearing witness and the stewardship of their time and talents. In a letter from Joseph Sizoo is this statement which bears directly upon the situation: "I am deeply convinced that if we are to hold members we must give them some task and put in their hands some responsibility. I have always thought that each church should have a Planning Committee which sits down with new names of people who come into it and assigns them to some group or responsibility of the church."

This is why the late Bishop Ernest G. Richardson told his people when they saw his burden and offered to get him an assistant: "I don't want one assistant; I want a thousand assistants!" Why not make the local church their workshop for God?

Beyond Our Own

Then bid them lift up their eyes upon the community as their God-given field of labor. Listen to what Mary Rich-

ɔnd writes about Maltbie D. Babcock when he was pastor a great church in Baltimore:

"Some clergymen who feel this call to the city or country ıg themselves unselfishly into its life, but dissipate their ength by becoming directors of many boards, attending ıny meetings, and making many addresses on a great riety of topics. This was not his way. Having in mind ways that the exercise and development of the members his own congregation in the Christian life was his highest ty, he set himself the task of studying first, the needs; d last, the aptitudes and capacities of his people. The y was their workshop, and into it he fed them freely, sociating them with every uplifting work that was going rward. Some of his men visited prisons and became vol-teer probation officers in charge of individual boys; others unded an equitable loan company for the poorer sort of rrowers, and many worked hard in municipal campaigns. ıe women of his church visited families in distress under e best guidance that he was able to secure for them, and ve efficient aid on hospital committees and in children's ɔrk.

"The church had no group of charitable buildings, no w charities to which it could point with pride; it was the ty as a whole which bore eloquent witness to the power his preaching. But, in however many places outside the urch boundaries his people may have made that power lt, all the work that they did was religious work; they ways so regarded it, and their first loyalty was always to eir church and its leader. Sometimes it seemed to me, ı onlooker, that he played upon the community as upon great organ, drawing from it new and inspiring spiritual ırmonies." [1]

Aids to the Total Program

After the new members are received the preaching will m to encourage brotherhood and loyalty. Charles Jefferson ıce wrote: "Many a sermon must be preached on the duties hich Christians owe to one another. Many an hour must be evoted to the difficult and delicate work of linking the lives new converts into the lives of those who have travelled ır along the perilous and glorious way." One minister ɔund such subjects as these helpful after a time of in-ıthering: "Lost Boundaries," "Have You Faith in Christ?" Your Unconscious Influence," "Christian Unity," "The estoration of the Erring," "Winsome Religion," "How to ultivate a Taste for Religion."

A Sunday morning nursery for small children can be a eans of grace to young parents who otherwise might not e able to attend morning worship. Arrange it so that no ıe person will need to miss the services in the sanctuary ften on account of duties in the nursery. The Wesleyan ervice Guild or Young Adult Class will often take over the ursery as a project. In more than one community such a ɔnvenience as the nursery will materially increase the ze of the morning congregation.

The Zone System of parish organization enables both the inister and the lay sponsors to care for new members more ffectively. Here is how the Riverside Church in New York ity does it: There is "a division of the entire church mem-ership into zones numbering 30 to 50 family units. Each ɔne has a leader. The zones are assembled in districts East Side, West Side, etc.) and over each district there is chairman. The district chairmen constitute the Zone ouncil. The Zone Council has a chairman who is known as ıe Chairman of the Zone Organization. One of the ministers is in liaison relationship with the zone organization at the moment, although one of the women on the staff, now retired, formerly performed the liaison work." In smaller churches such a plan would call for simpler organization. Would not such an arrangement lighten the busy pastor's load and keep him in closer touch with his people?

Finally, brethren, good literature costs little but renders great service! Count it an indispensable part of your assimilation. Distribute from night to night during your course of instruction such booklets and leaflets as the following: *What Shall I Do Now?* (Tidings), Roy L. Smith's *Why I Am a Protestant, The Methodist Church* (Tidings), and *The Social Creed of The Methodist Church.* At the reception service give them *The Upper Room* and Bishop Hammaker's *A Word to New Members* previously referred to. Put literature into the hands of your lay sponsors.

In fact, see how one church does this: "Each sponsor receives a set of instructions called *The Assimilation Plan.* It indicates the purpose of the sponsor's first call . . . Before he departs the sponsor gives the new member two pieces of printed matter, "The Communicant Member," and "My Certificate of Membership." Another sponsor calls at another time. Before leaving he delivers a third publication, "Know Your Church." [2]

Soon after new members join, Grace Methodist Church, Harrisburg, sends a pamphlet describing the organization and activities of the church. It is entitled "Find Your Place in the Life of Grace Methodist Church." Among other things, the member is invited to list on a card which accompanies the pamphlet his interests and skills, so that he may be related happily and appropriately to the total life of that church. Riverside Church uses a similar card, suitable for filing, with the person's name in the upper left hand corner. On this is listed each person's college or professional training, his relationships in Riverside Church, both to organized groups and other activities, his marital status, whether single, widowed, divorced, separated, and the date of the interview with the minister. On the opposite side of the card are listed his profession or business, his present and previous connections, the other members of his family and their church connections, and other useful facts. Dawson C. Bryan presents an interesting worksheet for tabulating the work of sponsors and listing the interests of new members (See *A Workable Plan of Evangelism,* p. 95, Abingdon-Cokesbury).

Perhaps no church utilizes all of the methods outlined in this paper. Certainly we cannot all use them with equal effectiveness. Much depends on how much assistance a minister has and the extent of his equipment. But why should we not all do the best we can? What thou doest, do quickly! Most new members are either secured or lost within the first six months after they join the church.

1. *Winning Men,* John Timothy Stone, p. 95

2. *Pastoral Leadership,* Andrew W. Blackwood, p. 162

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to your boys in the service

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Begin at once, before the boys leave if possible, to provide them with copies of THE UPPER ROOM. Point out that as they read the devotions for each day they will be sharing exactly the same devotions with their parents and friends at home. They can have the thrill of spiritual unity although they are separated by many miles. The pocket edition of THE UPPER ROOM is exactly the same as the regular edition except in size. It fits conveniently into the pockets of service uniforms. It is light enough in weight to be mailed first class in an ordinary envelope for three cents.

The pocket edition was begun during World War II to provide for the needs of our service men. It went with them into camps and on maneuvers. It went in the pockets of the service men to their duty assignments in the far corners of the earth. It was carried to the foxholes and to lonely outposts. Letters by the hundred poured in from these men telling what it meant to them. And letters came, too, from the wives and mothers and sweethearts, telling how they had daily spiritual communion with their loved ones by sharing the same meditations, the same prayers, the sam Bible readings.

At the end of the war the demand for the pocket editio continued, for many of the men who had formed the hab of carrying THE UPPER ROOM with them wanted to continu to do so, and many of the wives and mothers and sweetheart found it convenient to carry in their purses. Althoug churches had few men in service, they had many of the youth away in school or at work and they found tha regular mailing of THE UPPER ROOM was an appreciate method of keeping in close contact with their absent one

Since the war, hundreds of chaplains in the militar service and chaplains of veterans hospitals have been callin on THE UPPER ROOM for copies to be distributed as a pa of the ministry. Gifts to the Chaplains Fund by readers THE UPPER ROOM make this ministry possible.

Just now, make sure that your church has this progra in operation: A copy of THE UPPER ROOM for each boy take with him into service and a copy of each new issue THE UPPER ROOM mailed to him with a personal lette Make sure that your church has copies of the pocket editio on order. Add copies to your standing order today. You men's club, a circle, or a Sunday school class may want take this as a special project.

BACKACHE

By Mildred R. Syphrit

Since the war is over and many of our boys live in other communities, we still continue to get UPPER ROOMS for the ones who learned to use it daily and this winter, because of a number of folks asking for an UPPER ROOM, I found it necessary to increase the standing order slightly. I pay for them out of my tithe. I give one to anyone who wishes one. If they pay for it, okay; if not, it is okay. I don't know any better way to spread the gospel—you see I am 50 years old and have three teen-age children.

I want to tell you a little bit about how THE UPPER ROOM has helped me besides being a daily guide to devotions. Many times when I have had a problem or need at the beginning of the day, I have gone to my private devotions and picked up THE UPPER ROOM to find that the reading for the day was exactly what I needed. It has happened so many times! The Holy Spirit is there! I will never forget last fall. I had been having backache for over a month unt I was almost ready to give up. A neighbor called up an said, "We are going to town today, perhaps you will wan to go to the doctor." I replied, "I will call you later if can go." I was thinking "God can heal me. Why go to doctor? There is nothing organically wrong that I can diag nose." I went right into the living room from the telephon for it was time for my daily devotions. I picked up th UPPER ROOM to find the Bible reading for the day an when I turned to the page for that day I read "The Praye of Faith can heal the sick." I laughed aloud. It seeme God spoke aloud to me. My backache was gone instantl and has not returned.

I do not claim any miraculous powers in your public tion, but it certainly does fill a definite need in my life, an I thank you for your part in it.

Developing Leadership in the Local Church

By Raymond Proctor Brown, Director of Religious Education
First Church of Christ, Congregational
Lynn, Massachusetts

THE church that has no problems of lay leadership is a museum piece today. Large churches find that leaders, ren church-school teachers, can be found for a price. But le smaller churches—those that compose the backbone f the forces of organized religion of this nation, do not ave this monetary reserve to pay their workers; so these urches must rely upon the lay members of the church mily for the major guidance of the programs.

In many respects this is good, for lay workers are not only aders and directors of others, but they are also receiving tal training for their own lives. While this is a well-known ct, it is another thing to secure these workers for the urch program. Every pastor hears the same excuse dressed p in different phrases at least a dozen times as he asks arious members to take part in some activity of the church. his excuse boils down to the fact of not having the time or doing the work of the Lord. Oh, yes, the phrases such as the children," "my community commitments," "my respon-bilities at the office," "my widowed mother who is living ith us"—all these, and many more like them, have a ring f truth. The people who say them actually believe that ch expressions cover their situation. The pastor would ke to believe the excuses, too; he would in many cases, ut other facts must be considered. The minister gets such n excuse, and then the next week he hears that the person as taken the presidency of the local service club, or will onduct the bingo games for the next year for the "Wednes-ay Afternoon Female Gab and Grab Society."

So the pastor is bitter.

But often he is the first one to let the members down.

The First Step

This is true, because the pastor must give his laymen n insight into the spirit of service, which is the peculiar eritage of the church. This motivation is the first and rimary step in the development of leadership.

The preacher in the pulpit must show the way of service. The pastor in his visitation must present the challenge to ork in the Kingdom of God. He must sound a clarion all to sacrificial living—the commitment of time and effort o the work of Christ.

There is no hard and fast rule which will work in every ase. But the example of a fully committed pastor speaks nore to the layman than does his carefully chosen speech when he asks that they take Sunday-school classes. The pastor often minimizes the work to be done. He thinks that if he shows the job as a little one, then his listener will be glad to add it to his everyday schedule. Too often the reaction on the part of the layman is "If it's so small, then there's no point in my taking it."

The church must help people to find a sense of balanced self-importance. Work in the church does this, but for it to be successful, the job must be seen as one that will give confidence and place in society. The world of the atomic bomb is a world that makes man feel small. Thus the church through its program of lay leadership can restore the sense of individual worth.

It is interesting to note that the periods in history when the church has had the greatest resources of lay leadership have been those periods when the individual was exalted by society. The blooming age of the industrial revolution brought the vast numbers of lay preachers that made the Wesleyan movement catch fire in England. The rugged individualism of the American frontier age brought forth the lay churchmen who tended the fires of the local churches for three to six months between the rounds of the circuit riders.

Today that individualism is lost in the mass, and man has lost his confidence; so the pastor must provide a motivation for his members as he seeks them for work in the local church.

The Second Step

But times will come when the minister feels that he has fulfilled this motivating endeavor to the best of his ability, and still, his church is understaffed; his potential leaders are just not there. Then where does he turn?

He turns to finding leadership. Up to this time, he has not had to look for it, for it has been in his adult congregation, and he has simply needed to apply a motivating force. Now, he must look in two new directions. (1) The youth of the church are the greatest potential of leadership that a church can have, and (2) he must look for the unchurched and the new people in his community. The alert pastor should always attempt to reach this second group in the name of the church, but the idea of gaining new leaders can give his pastoral calling a new force.

Calling with a purpose should always be habitual with the minister; yet calling with a leadership position in mind can have two values. It can interest the new person in the program of the church and impress him with the activity of

the local congregation; and it can hold that person once he is secured in the church family.

The question of the youth is more long-range, but in most cases, it is the more effective for a strong group of leaders in the future. The youth should gradually be placed in leadership positions, but not beyond their abilities. These positions can be found in the church-school program, the choir, the youth groups, and even on the official boards and committees of the church. As the youth are put in what are usually considered the lesser posts of the church, it will release an older, experienced worker for a place of more responsibility.

For instance, why should a pastor worry about getting a new church-school superintendent, when the present church-school treasurer is, say, 35 years old and well-suited to the post of superintendent? This treasurer should be advanced, and a college age fellow taken in as the treasurer. Thus, the efforts of two people are recognized, rather than bringing some retired traveling salesman in as superintendent, when he probably isn't too interested in the job, anyway.

The pastor must have a close association with his youth program, if he is going to be alert to the possibilities of new leadership. These groups can be the training ground for leaders, if properly directed; and they prove the true leadership material. It is said that genius is best seen in younger children—higher marks in the first grade mean more than higher marks in the last year of high school. In a similar way, the marks of leadership are seen early, and the pastor must be on the spot to see these developments.

But just finding the leadership material in the raw is not enough. It must be trained and fitted to the job. One of the biggest reasons that the local church has failures in its lay work is not because of native incompetence, but because there was no training for the job. When a person is taken into a room inhabited by 11 small, filmy-eyed eight-year-olds and handed a quarterly and told to teach, is it any wonder that the so-called leader wonders why she ever said yes to this position? Then as the weeks go on, and there is no staff to lean upon other than the quarterly and the grace of God, it's no wonder that the teacher ends in a state of weeping and wailing and gnashing of teeth.

Three Ways to Train Them

There are three excellent ways to train this great potential leadership. The local church, either by itself or with the cooperation of other churches, can hold a leadership school. This is primarily thought of in connection with the teachers, but it can be extended to all the leaders. A course in the *Discipline* would be valuable. In it, all the leaders, yes, and all the members could gain a new insight into the working of the church. In one rural parish this was done, and the pastor told me that his congregation "ate it up" as they saw their functions in the light of the whole church.

If a formal leadership school should be out of the question, then there are many courses that can be given from time to time which will convey the same material without the rigidity of instruction which is characteristic of the school.

Perhaps the finest training is that which is gotten "in service." This means that the person takes over his responsibility, but he is not forgotten. Perhaps an older, qualified leader can counsel or sit in with the younger worker. Frequent meetings with time to air problems and difficulties in full discussion is another help.

A good, but somewhat idealistic, method for training teachers is that in which there are three teachers for every class. One group teaches the classes, another sits in and takes mental notes for later discussion, and the third group is in a leadership training course during the class period. From time to time, these groups rotate.

Leadership Supervision

The question of in-service training brings up the important field of leadership supervision. In this the pastor must take an active part, for not only is he the supervisor of the individuals, but he is also the supervisor of those in the regular superintending positions.

The division superintendents, the church-school superintendent, and the various committee chairmen are these supervising officials of the local church. As they are chosen their qualifications and past records must be kept in mind. Their basic attitudes are also important, because often a good supervised leader does not make a good supervising leader. But if these various supervisors are faithful and helpful in their work, they can carry a great deal of the further leadership training.

Some may feel that I have laid too great a stress upon the function of the pastor in this training and development of leadership in the church. But in the vast majority of our local churches, he is the only trained leader. If the pastor doesn't do it, who can?

The pastor will not fail if he lays his major stress on our first point—the one that is most intangible—that of motivating his church people with the great task of working to bring the Kingdom into their church.

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TIDINGS

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Winning and Using Youth

by Raymond M. Veh
Harrisburg, Pennsylvania

RECENTLY a questionnaire was submitted to 100 young people, ed 14 to 24, who were attending a uth conference. All of these young ople were members of church groups, d 87 of them were church members. was found that 75 of the 100 did not serve private devotions regularly; 38 dom read the Bible or prayed; 95 orted that no family devotions were acticed in their homes; and 87 felt at young people generally choose vo-ions without taking into considera-n the possibility that God may have plan for their lives. Is it true that ung people of America are more gan than Christian in their outlook d actions?

Combat Pagan Philosophy

Pagan Christians cannot win a pagan nerica for Christ. This is a fact which need to imbed deeply in our think-g. We may be doing by deliberate fault what the totalitarian nations d by deliberate intent. If pagan teach-g could accomplish blind allegiance to worthy objectives, certainly Chris-n teaching should bring new loyalty life's highest motives and ideals. ne teaching method, the teaching rategy is a tool, an instrument. In e hands of unscrupulous men it is a rse. In the hands of Christ-led men can become an untold blessing.

The great necessity upon the Chris-n Church is to embark upon an evan-listic teaching-reaching effort to en-avor to bring more people under the aching ministry of the Church. Such campaign would enlist those in the urch to seek to win their friends tside to come into the Church and der its teaching ministry.

Translated into concreteness for the cal church, this means that daughters d sons of the church would become thusiastic enough to bring their iends, schoolmates, and neighbors to rvices. Each year, in some churches, e young people list those in their cinity who should be in the church d cooperate with the minister in en-ting them. Cannot your youth do the me?

This kind of an evangelistic teaching-aching endeavor means definite plans reach the youth in families brought in by new industries, the students in colleges, professional, and trade schools. A young man in Baltimore spoke to us with emotion of his two years' experience in a boardinghouse, saying that young people there find Sunday a barren day and eagerly welcome opportunities for being with church youth in their homes and at church.

Invitation Means Much

Few young people realize just how much their invitation to a friend means. Not long ago a pastor tried and tried to get Mary to come to Youth Fellowship. He had invited her when he had seen her on the street. He had called on her in her home, but still she was not interested. One day that pastor saw Jean and he asked, "Jean, you know Mary, don't you?"

"Yes," Jean returned, "we are in English class together."

"She has never been to our Youth Fellowship," said the pastor. "I wonder if you would invite Mary to attend and call for her on Sunday evening?"

"Sure thing, Pastor," and Jean was down the street.

The next Sunday evening Mary was there—and the Sunday following. The third Sunday she sang in the choir with Jean; and on Easter she came into the church. When the pastor had tried, Mary had shown no interest; one invitation from Jean—her friend—and Mary was in Youth Fellowship.

This teaching-reaching effort means including the excluded—those minority groups of different races and cultures, those whose clothes are not good enough (they think) to go to church. It would mean remembering the forgotten—the great host of rural youth. Vacation schools, deputation teams, and mission Sunday schools are ways of "going out into the highways and byways." One youth group conducted Saturday afternoon Bible study for children of an underprivileged section of their city. Are there not mission opportunities close by your church for youth to accept? Why not explore these possibilities?

Win and Utilize Youth

Reaching people is not enough. They must be reached for Christ. Young people must experience the transforming power of Jesus Christ in their lives.

Frank and Mary were a young married couple who were finding Christ and the church a wonderful help in establishing a Christian home. Among their close friends was another young couple, Charles and Helen, who were not Christians. Several times, Frank and Mary had tried to talk to them about Christ and the church, but each time Charles made some flippant remark that turned the conversation into other channels. After praying over the matter, Frank and Mary had a real inspiration. Calling their minister and explaining their plan to him they invited the pastor and his wife to their apartment for dinner the next Tuesday night. They then called Charles and Helen and invited them to dinner the same evening, saying to them, "We want you to meet some very dear friends of ours."

On the appointed night the three couples sat down to an enjoyable meal. After dinner, Frank broke into the conversation, saying, "Charles and Helen, we invited you here to meet Rev. and Mrs. Dunlop, whom we number among our dearest friends. Through them we have come to know the Lord as our dearest Friend of all. I've tried

a time or two, but somehow I don't seem to know how to introduce you to the Lord, so we thought perhaps Rev. Dunlop could help us. Charles, I know you have a number of questions regarding religion that I can't answer. Won't you ask them of Rev. Dunlop? I know he can help you."

The "Friend Above All Friends"

Then followed an hour's discussion as interesting and as profitable as any I have ever known. Before the evening came to a close Charles and Helen had also found the Friend above all friends, and a short time later presented themselves for church membership.

Our church program of evangelistic teaching-reaching effort must be improved to utilize the consecration of youth. It must meet fully the needs of youth in their growth in Christian living in a modern world. Excellent materials are available, some free and some for a nominal sum, to provide the guidance needed. But the three rules for success in a youth program are (1) work, (2) more work, and (3) still more work, frank evaluation, and pe sistent prayer.

The rewards are beyond compa One youth leader in Pennsylvania r ported that some 25 young people h come into the church during the pa through such endeavors. Of such is t year through the evangelistic endeav of his young people's groups. There a scores of churches in whose midst you are growing steadily in vision, leade ship skills, and Christian consecrati Kingdom of God!

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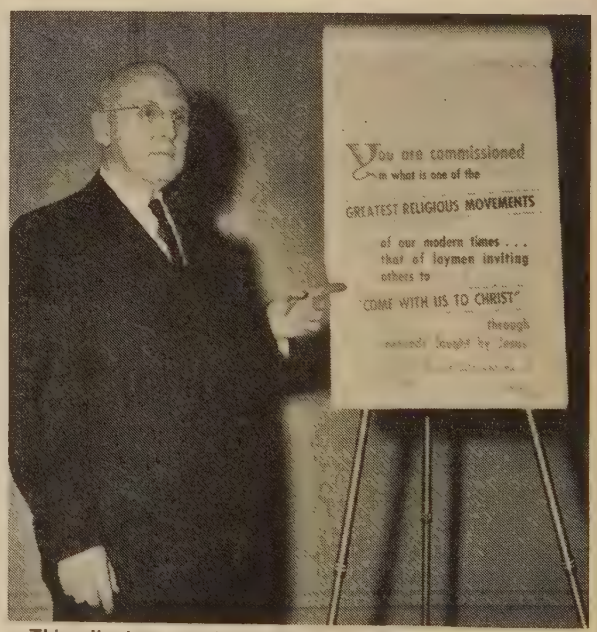


This district superintendent (W. E. Bradburn, Chicago) regards the Turn Over Charts as absolutely essential in training laymen to be good visitors, more than that, he uses them.

"They Went Forth--Two by Two"

1908 Grand Avenue TIDINGS Nashville 4, Tennessee

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

NOVEMBER, 1950

Golay to Be Associate Director of U. E. Missions

Eugene E. Golay, pastor of Wayne Methodist Church, Wayne, Nebraska, became Associate Director of the Department of United Evangelistic Missions on September 1. A graduate of Hastings College, where he took his B. S. degree in 1932, he was admitted into the Nebraska Conference after completing five years of the Conference course of study. Subsequently he attended Drew Theological Seminary and graduated Magna Cum Laude in 1940. In addition to the pastorate he has had experience with Wesley Foundation work, serving as Director at Wayne. Active with the Board of Ministerial Training, and the Town and Country Commission of his home Conference, Mr. Golay served as Chairman of his Local Board of Evangelism for two years, and as Executive Secretary for five years. In 1948 he was a delegate to his Jurisdictional Conference. During August of this year he was Dean of the Jurisdictional Work Camp in Evangelism for Youth in Grand Island.

Mr. Golay will assist Harry L. Williams with the work of the United Evangelistic Missions. He will direct the Mission to be held in the Des Moines Area, December 1-10.

A native of Minden, Nebraska, Mr. Golay was married in 1932 to Gladys Felzien, of Hart, Nebraska. They have three children, Gary 13, Judith 9, and Keith 6.

Annual Convention

The Southern Illinois Conference has announced that its Seventh Annual Evangelistic Convention will be held at Mt. Carmel, Illinois, on November 13 and 14. Speakers will be: Dr. Paul Hortin, First Avenue Church, St. Petersburg, Florida; Dr. J. A. Gatlin, Secy. Town and Country Commission, North Arkansas Conference; Dr. Tony Anderson, evangelist, and Dr. Walter Wilson, Bible teacher, Kansas City, Missouri.

Hold Conference School

The Wisconsin Conference School of Evangelism, held October 8-12, and centering at Janesville, united the efforts of 30 Methodist churches and 60 preachers. John L. White reports that, with G. Ernest Thomas as their leader, 35 young ministers were trained in effective methods of home visitation.

Scriptures Sell in China

An estimated circulation of the Scriptures in China, covering the last six-month period to be reported, totalled 578,406 copies, according to a statement issued by Dr. Eric M. North of the American Bible Society. Sales are said to be improving in all regions except Central and Northeast China.

Day of Prayer

To prepare for the emphasis on "Our Church" in the Advance Program the district superintendents were asked to observe September 30 as a day of prayer with 10 of their friends and to urge every pastor to do likewise that The Methodist Church may become a mighty evangelistic force in the days that lie ahead.

Kansas-Nebraska Area to Have U. E. Mission

Under the leadership and direction of Bishop Dana Dawson, the Kansas-Nebraska Area is entering into an Area-wide Evangelistic Advance Mission, patterned somewhat after the Philadelphia meeting last fall. This area includes three conferences with 20 districts, and the plan is to use an exchange of pastors by districts.

Two periods of operation have been planned, with the first period beginning October 28 and continuing through November 5. Pastors from one-half the districts will go to the other districts and be assigned to work for the week with fellow ministers. The plan is to use both pulpit and visitation evangelism, one minister preaching, the other instructing the visitors and sending them out.

The second period of operation is to be November 11 to 19. The exchange of ministers will be reversed in this second period of operation, with the previous host-pastors becoming the guest ministers in the exchange districts. It is expected that more than 20,000 persons will be reached in this three-week period, with more than one-half of them coming on the profession of their faith.

Will Have Area Campaign

Immediately after the Indianapolis Meeting, Bishop J. W. E. Bowen of the Atlantic Coast Area will call all District Superintendents in the Conference to Mobile, Alabama, to lay plans for a great area-wide evangelistic movement.

District Secretaries of the Atlanta Conference have been notified of the planned conference. Secretary J. A. Baxter will begin early in the Conference year to make plans for a city-wide evangelistic campaign in Atlanta.

Evangelist Reports

The 13th annual report of Evangelist Harry C. Sims of Westview, Kentucky, reveals that he has assisted in 22 revivals with 456 conversions and 377 additions to The Methodist Church. He has secured pledges to tithe from 665 persons and has made 650 calls in homes. He has preached or participated in 640 services, read 55,000 chapters in the Bible and has given away 225 copies of the Gospel by St. John. Because of his work, 10 young people have volunteered for life service. He has dedicated two churches, assisted in eight funerals, administered Holy Communion four times, and traveled 14,000 miles to effect this record.

To Hold Retreat

The Board of Evangelism of the Alabama Conference is sponsoring a retreat for the pastors of the Conference, to be held at Camp Grandview, just out of Montgomery, Alabama, October 2, 3 and 4. Dr. Z. T. Johnson and three other men, who have not yet been chosen, will serve as leaders in the retreat.

Prepare for Advance

Preparations are under way for the Des Moines Area Evangelistic Advance to be held December 1-10 under the direction of Bishop Charles W. Brashares of Des Moines. Every Methodist Church in Iowa will participate. Eugene Golay of the General Board of Evangelism, working with Bishop Brashares, is leading the campaign.

One of the slogans for the Advance will be "Make Christmas Christian!" All activities of the fall program are directed to this end, with a time schedule for reaching inactive members, getting prospect lists and securing evangelistic visitors before the intensive effort in December.

A Call to Rededication

Nationwide services of rededication and prayer are urged in the life of the National Council of the Churches of Christ in the U.S.A. To be legally established in a constituting location in Cleveland, Ohio, Nov. 28-Dec. 1, the Council will represent a new cooperative agency for 25 Protestant and Eastern Orthodox communions of America.

The Upper Room in Korea

On June 24 a series of photos was snapped showing some of the processes necessary to produce the Korean edition of *The Upper Room*. On the next day (Sunday), the communists crashed across the 38th parallel. Of the film exposed, only one was saved. The picture above is from that film. It shows Korean and missionary leaders examining various language editions of *The Upper Room* in preparation for adding the Korean edition to the exhibit.

Seated from left to right are Dr. H. J. Lew, Bishop Kim You Soon, and Lyman C. Brannon, a veteran missionary and Associate Secretary of the Department of Evangelism. Standing are Dr. William E. Shaw, professor in the Methodist Seminary, and Charles A. Sauer, who served as publishing agent for *The Upper Room* in Korea.

It will be remembered that the Korean edition, First Series, was published by Methodist Headquarters in Seoul from 1938 to 1940. The present series began with the March-April issue of 1950. The July-August issue had just come from the press when the war interrupted its distribution. Dr. Hyun-ki Lew, President of Union Methodist Seminary, served as Editor-in-Chief, and Charles A. Sauer as Publishing Agent.

Present plans are to resume publication of the Korean edition in Japan in the near future, and it is hoped that copies can soon be sent into South Korea.

Denman Shares Meetings

During the month of August, Harry Denman, Executive Secretary of the General Board of Evangelism, participated in two highly effective camp meetings. At Hollow Rock, near Steubenville, Ohio, he shared a large and spiritually refreshing meeting in which the working of the Holy Spirit was readily manifest. The Beall's Grove (Maryland) Camp Meeting, located approximately 30 miles from the nation's capital, was smaller but likewise very profitable.

Both meetings emphasized missions. In the course of their programs Dr. Denman saw nearly 100 young people dedicate themselves at the altar to the ministry of the word and to the mission field.

That interest in camp meetings is growing is attested by the fact that all the meetings attended by the Executive Secretary have had their best year.

is Assumes ew Duties

Howard W. Ellis, formerly a member of the staff of the Tidings Department of Evangelistic Literature of the neral Board of Evangelism, assumed his duties, September 1, as sociate Secretary in charge of Public Evangelism, which includes audio-visual work. He succeeds Harry L. Williams who has been named director of United Evangelistic Missions.

Mr. Ellis is widely known as an ist, speaker, and interpreter of ristian art, and since 1936 has carried forward this twofold emphasis his chosen field of art and religion. While earning an A.B. degree in ble and Philosophy from Evansville llege, he served as a Methodist stor. From 1943 to 1946, while rking for a graduate degree from rrett Biblical Institute, he studied t in evening classes at the Chicago t Institute and the American Art cademy.

An ordained minister, he has veled much as a lecturer and angelist. In addition he has dicted summer Work Camps of angelism for Methodist youth roughout the country.

He is author of "The Passion Story Day by Day" and "The Nativity ory in Art."

reakfast Successful in lew York Conference

W. Clyde Sykes, Conference Lay eader of the Northern New York nference, testifies that holding a en's Communion Breakfast on one nday during Lent has become a owing custom in his Conference. e stated that churches at Malone, assena, Ogdensburg, Sprague ville, atertown, and Mexico held breaksts with a total attendance of 1,-3.

Originally held exclusively for en, the Communion Breakfast in e above-named churches now inude a rather large number of boys.

The custom of bringing in speaks from outside has been abanned, Brother Sykes says, and now the laymen deliver the messages in their own groups. The local pastor with the District Superintendent and other pastors have charge of the Communion Service at the breakfasts.

Plan Evangelism School

A School of Evangelism for the Wyoming Conference will be held in the First Methodist Church of Endicott, New York, November 27-30, with a mass meeting (Philadelphia style) on Sunday afternoon, December 3, at 3:00 o'clock.

Harry Savacool, District Secretary of the Binghampton District, is general chairman of the school. Committees have been at work since June.

Harry Denman, Executive Secretary of the General Board of Evangelism, one of the speakers at the Conference Pastors' School, September 11-14, will assist in laying plans for the School of Evangelism.

To Observe Action Program

In observance of the "Six Months Action Program" the Texas Conference is holding a conference-wide Evangelistic Clinic. All district workers will be invited and will study the overall six-month program.

Following this clinic, each district will institute a District Conference of Evangelism under the leadership of the Conference Secretary and District Secretary.

Laymen Visit

Although George O. King, pastor of First Methodist Church, Milledgeville, Georgia, was forced to be out of town during part of his recent visitation evangelism campaign, the men of his church visited in his absence and secured many decisions. The church has received more than 50 new members since annual conference meeting in late June.

"Pew-Sitters" Wanted

"LOOK HERE! WANTED: Men, women and children, to sit in slightly used pews Sunday mornings, 10:00 A.M. Leslie Methodist Church. Phone 4611."

Earl Carpenter, pastor at Leslie, Michigan, tired of looking at empty pews, ran the above want ad in the *Local-Republican* newspaper. He not only got a pick-up in attendance at service, but widespread publicity for his church, as well.

Gifts to Ministers

The Board of Evangelism of the Memphis Conference presented a copy of three books published by TIDINGS to each young minister coming into their Annual Conference at the last session, it was announced by Wayne A. Lamb, Conference Secretary of Evangelism.

The books selected were "Evangelistic Preaching" by Short, "Essentials of Evangelism" by Cushman, and "Our Protestant Faith" by William R. Cannon.

Prepare Fall Program

Final plans for the fall program of the United Evangelistic Advance for Rock River (Illinois) Conference were made at a meeting held in Chicago, September 8.

The Conference will hold a simultaneous Preaching Mission, October 29-November 5, and a simultaneous Week of Visitation, December 3-10. This program will be in cooperation with the Greater Chicago Church Federation, Commission on Evangelism, directing the Chicago phase of the United Evangelistic Advance of the Federal Council of Churches of Christ in America.

Plan U. E. Missions

The Planning Committee for the All-Texas Evangelistic Missions met in Dallas, Texas, July 27. Bishop William C. Martin presided at the request of Bishop A. Frank Smith, who is in Europe.

Plans were initiated for a United Evangelistic Mission in every church in the state of Texas, to be held in the fall of 1951. There are approximately 1700 pastoral charges and nearly 500,000 Methodists who will participate in the great Evangelistic Endeavor. Dr. Harry L. Williams and Dr. Dawson C. Bryan represented the Board of Evangelism and will be the Directors of the All-Texas Missions.

Spiritual Retreat

Pastors of the Arizona District of the Latin American Provisional Conference met in a three-day spiritual retreat at Prescott, Arizona, where they made plans for an Evangelistic Advance which began in September and will continue to December. Each church in the district is holding a revival campaign during these months.

A Two-Weeks' Revival

Tom W. Spradling, St. Louis layman and member of the General Board of Evangelism, who helped in a two-weeks' revival in Qulin, Missouri, in July, tells the following story:

"I have just finished two of the happiest and apparently most successful spiritual weeks of my life in this revival at Qulin, Missouri. At the start it had a membership of 14 and now it has a membership in the neighborhood of 50, and I believe within another 90 days it will perhaps reach 75 or 100. At least it has developed into building a new parsonage and obtaining a fulltime minister.

"I think, also, that we will perhaps have one saloon closed in the near future, with a fine family in the church. We are establishing a new small church out of this work. We had a great revival."

Training Conferences Held in Wisconsin

A series of 29 Training Conferences have been held throughout the West Wisconsin Conference to give instruction to the committees and boards of the local churches.

These conferences afforded an opportunity for the Conference and District Secretaries of Evangelism to meet with the Committees on Membership and Evangelism of the local churches and discuss with them a program of evangelism for their respective churches.

The response was most encouraging and an even larger participation by laymen in evangelism is anticipated this year.

Make Religious Surveys

Many churches in the West Virginia Conferences are making religious surveys in their communities in preparation for the Six Victorious Months of Evangelism in the Advance Program of the Church.

The Pittsburgh and Erie Conferences will assist the West Virginia Conference in a conference-wide Evangelistic campaign, February 3 through 11. The men from the West Virginia Conference will go to the Pittsburgh and Erie Conferences, February 17 through 25, to assist in a similar campaign.

Fifty-five men from West Virginia will lend their services in the Syracuse Area Advance, November 3-12.

Church Survey Commission

Questionnaire For Pastors

Recently the Church Survey Commission (p. 2010, 1948 *Discipline)* sent a questionnaire to a representative cross section of pastors in all parts of the country soliciting their comments and suggestions. Any pastor or church not receiving one of these questionnaires, who would like to answer it, is invited to write to the Consultant, George Fry & Associates, 135 South La Salle Street, Chicago 3, Illinois, requesting a copy. A questionnaire will be mailed immediately in response to such request.

CHURCH SURVEY COMMISSION
OF THE METHODIST CHURCH
Bishop J. Ralph Magee, Chairman
Bishop Clare Purcell, Vice Chairman

Ten Area Objectives

Bishop J. W. E. Bowen presented to his Area Council at Daytona Beach, Florida, ten objectives for the Area, all of which were well discussed and taken with enthusiasm. They are as follows:

1. Increased attendance at all church services.
2. A ten percent increase in church membership.
3. Establishment of new congregations, with a minimum of one per district.
4. Proper care and upkeep of church property.
5. Constant training of membership in systematic, individual and generous giving.
6. Each charge to raise its budget in full, including General and Annual Conference apportionments.
7. Regular and consistent payment of church debts.
8. At least one recruit per district for the ministry, and additional recruits for other forms of Christian service.
9. Development of welfare and charitable service activities in every local church.
10. Every church fully organized and functioning according to the *Discipline*.

Church Exceeds Goal

Highlawn Methodist Church, Huntington, West Virginia, joins the list of those churches which have exceeded their membership goals for new members by receiving 32 persons on profession of faith in the past eight months. Rev. Nat G. Barnhart is the pastor.

NATIONAL NON-RESIDENT TRANSFER WEEK

Have you organized your forces to secure the certificate of transfer of every Methodist in your community who has membership elsewhere? Prepare now in two ways: (1) Send "Letters of Notification" according to Discipline, Paragraph 130; (2) Take a thorough Religious Census of your community. Do these things now.

The TIDINGS leaflet, by Dawson C. Bryan, "Be A Member Where You Are," will prove invaluable in bringing transfers to your church.

6 ACTIONS

CALLED FOR IN THE SECOND EMPHASIS IN THE ADVANCE FOR CHRIST PROGRAM

By Harry Denman

THE second emphasis of the Advance for Christ and His Church is "Our Church," and the "action" program during this emphasis is Evangelism.

1. An Evangelistic Advance calls for *mind* action. If our Church is to make an advance in evangelism, we must have the action which possessed our Christ, the founder and creator of the Church. Our Christ had *mind* action.

"And Jesus increased in wisdom." This was said of him when he was twelve years of age. But I believe that it was characteristic of him all of his life. The Pharisees asked, "Where did he get learning? Is not he the son of a carpenter?"

Jesus could answer all their questions, no matter how tricky they were; yet he could ask them questions they could not answer.

He knew the law. Scholars say that Jesus did not give us anything new, that all his teachings are found in the Old Testament. We are thankful that he knew the Old Testament. Would that we could probe to the depth of Scripture, as Jesus could!

Know the Bible

In order to have a great Evangelistic Advance we must know the Bible. This nation and this Church of ours must have the wisdom of the sacred writings. We desperately need it. Most great spiritual awakenings begin with an emphasis on some truth of the Bible which has been neglected.

We must use our minds in reading the Bible; we must discover the truth which the Holy Spirit will reveal to us. In the Bible there is a new thought for us each new day if we will take time to find it. I know a man who reads his Bible each morning until he finds a new thought—"a thought for the day."

We Protestants believe that each person is his own priest. Certainly each priest should read his Bible each day.

Jesus loved God with all his mind. This is the kind of mind action that we need today. If we love God with all our minds, our thoughts will be stayed on Him and He will give us words to say. Jesus said, "The words that I speak unto you I speak not of myself."

The Mind of Christ

To have evangelistic action we must love the living Christ with all our minds. When we do this, it will be possible for us to have the mind of Christ as Paul enjoins us. The mind of Christ will cause us to go forth to declare that Christ is alive and can save all men from sin and death, if they will repent and believe.

The mind of Christ will cause us to see each person as Christ did; it will make us to be willing to die for any person, even as Christ was, in order to save that one. Christ was willing to die in order to heal the man at the pool of Bethesda. The mind of Christ sees in every man an opportunity to give one's self to the death, if it will save that man.

The mind of Christ will make us believe that every living person needs abundant and eternal life, and it will make us willing to lose our lives in order that another may avail himself of life.

This is true in the physical world. A negro trainman risked his life that a baby might live. He did not think of self. Such instances happen again and again. Even so it must be in evangelism. We must risk our lives and be willing to die in order that another might have salvation.

Compassion for the Multitudes

2. An Evangelistic Advance calls for *heart* action.

Our hearts must be warm because we know that our sins are forgiven. Our hearts must have compassion for the multitudes.

Jesus had compassion on the multitudes, and *taught* them. How we need a great teaching evangelism today! We need to go from house to house, telling those who never come to our churches and Sunday schools about the love of our living Christ for them. Lay teachers can be trained who will do this evangelistic teaching each week in homes. The members of the Latter Day Saints do it. Why cannot Methodists do it?

Jesus had compassion on the multitudes, and *healed* them of their diseases. Heart action will provide the means of being healed for the multitudes today who have sick bodies and minds.

Jesus had compassion on the multitudes, and *fed* them. Heart action will cause us to have a compassion that will enable us to suffer with them, and to suffer sufficiently to be willing to be taxed to feed them, or voluntarily to divide our income on the same basis that Zacchaeus did, and salvation will come to our house. Heart action calls for compassion for the multitudes.

3. An Advance in Evangelism calls for *knee* action.

Bishop G. Bromley Oxnam, in a radio message, said that a Pullman porter told him that what America needed was *knee* action. How true this is! All great evangelistic movements have been born in prayer.

In order to be alone with God, Jesus sent his disciples away. He sent the multitudes away, and then went into the mountain to pray; when evening came he was alone—alone with God. Dr. Lynn Radcliffe, speaking to the New England Conference at Boston University, said that Jesus, when praying in the garden of Gethsemane, heard the agony of God.

When Israel decided to change from a theocracy to a monarchy, Samuel said to the people, "God forbid that I should sin against the Lord in ceasing to pray for thee." (Israel) Have we sinned against the Lord by failing to pray for our nation and the nations of the world?

"Teach Us to Pray"

Jesus demonstrated so much spiritual power that his disciples asked of him, "Lord, teach us to pray." This should be our request today. "Lord, teach us to pray. Give us knee action."

In the physical gymnasium, knee action is good preparation and training for physical endurance. This is true in the spiritual gymnasium.

Families that pray together stay to-

gether. Many children receive the best training physically, mentally and socially, but spiritually they receive the poorest kind of training, and some do not receive any.

We need knee action in the life of the individual, of the family, of the Church, and of the nation.

4. An Advance in Evangelism calls for *tongue* action.

We must sing, teach, preach, and speak the gospel of good news of the living Christ in the pulpit, in the home, in the classroom, and in the shop.

Jesus proclaimed that the Kingdom of God is at hand. In the synagogue, the temple, the house, by the well, by the seaside, on the mountainside, in the courthouse—everywhere he sounded the message. Jesus proclaimed it by telling stories, and talking about the activities of daily life.

The Greatest Message

We have the greatest message in the world to tell. We have a message that the world needs. Paul Hutchinson, at the Ecumenical Conference at Springfield, Massachusetts, said that man has lost faith in the state, in science, and in self, and that he needs a saviour. We have one. We have a living Saviour, who can save anyone who will call upon his name. Our message is more wonderful than that of the disciples of Karl Marx, who have only an economic way of life. We have the way of life and the truth for today, for tomorrow, and forever.

We must tell this message from the pulpit, from the classroom, on the radio, by television, and on the printed page. We have the message. Let us have tongue action. What the disciples of the First Century did can be done in the Twentieth Century.

5. Evangelistic Action needs *foot* action.

Jesus said, "I must needs go through Samaria." He was continually on the move. "Let us go into the next towns, that I may preach there also, for therefore came I forth," were both his words and action. Simon Peter likewise went about—as to the home of Cornelius. The team of Paul and Barnabas did, also—they went to Cyprus, Pamphilia, Antioch, Iconium, Lystra, Derbe. Paul and Silas traveled even beyond the confines of Asia, and went into Europe.

Two by Two

Jesus sent "the twelve" out, two by two. He commissioned "the seventy" to go out, two by two. Today we need to use foot action to reach homes where people live who never turn their feet toward the house of God. We must get the people who worship with consecrated lips on Sunday to consecrate their feet to the evangelization of those in the community who never turn their feet toward the church and Christ.

Jesus said, "I must work while it is day . . . The night cometh when no man can work." There will be a time when our feet are unable to walk for our living Christ. We should use our feet *now*.

We can get tongue action in the classroom on Sunday, but it is hard to get evangelistic foot action during the week. We have evangelistic action in the pulpit, in the choir, and in the classroom on Sunday. We need evangelistic *foot* action on the *pavements*.

We ring our church bells on Sunday. We need foot evangelism in order to ring doorbells during the week. The ringing of doorbells will do more to turn feet toward the sanctuary than will the ringing of church bells. Imagine what would happen if we could get our people to practice *foot* action for the living Christ!

6. An Evangelistic Advance calls for *hand* action.

Jesus could let a sinning woman touch him. He could take little children in his arms and bless them. He had evangelistic hands. He continually used them to help others and to glorify God.

We need to use our hands for the living Christ. We can distribute tracts. We can give the handclasp of fellowship. We can take food to the homes of the hungry. We can take evangelistic and devotional literature to lonely men and women confined in hospitals, jails, and institutions. Our hands can take flowers to those who are unable to have a garden. As did the Samaritan, we can use our hands in serving those who need mercy.

An Advance in Evangelism needs

Mind Action
Heart Action
Knee Action
Tongue Action
Foot Action
Hand Action

Helps for Reformation Week

THE EARLY CHURCH:

"The Beginning of Christianity"—Craig (1943, $2.75)

"New Testament History: A Study of the Beginnings of Christianity"—Rall (1914, $2.00)

THE REFORMATION CHURCH:

"Protestantism"—W. K. Anderson, Editor ($2.00 cloth binding)

"Primer for Protestants"—J. H. Nichols (1949, $1.50)

THE WORLD CHURCH TODAY:

"World Christianity"—Henry Van Dusen (1947, $2.50)

"Toward a Reborn Church"—Walter M. Horton (1949, $1.50)

"The Church and The Changing World"—G. Bromley Oxnam (October, 1950)

A SIGNAL EVANGELISTIC MISSION

By J. W. Golden, Associate Secretary
General Board of Evangelism
Director of Negro Work

The success of a recent evangelistic eaching mission conducted under unvorable circumstances is conclusive idence that such a mission can be rried out anywhere, any time, through e help of Christ.

This evangelistic mission was conicted in several churches in the Bentsville, Sumter, and Florence Districts the South Carolina Conference, durg the peak of the crop cultivation riod—an unfavorable time for an angelistic movement in this agricultral section.

It was a new adventure, a thrilling exriment, to prove that evangelistic misons know no seasons. I was ably asted in leadership of the movement by Lloyd Daugherty, Associate Secrery of the General Board of Evangesm and Director of Pulpit Evangelism. e had the presence and encouragement Bishop J. W. E. Bowen and the lp of J. F. Pearson, J. W. Curry, and . J. Gupple, District Superintendts; H. J. Kirk, Conference Secretary Evangelism; and P. R. Tiller, Host astor.

The clinical work was done every orning. Evenings were used for visition and preaching. Through the fine ork of the pastors, guest pastors, and articipating workers of the churches, 17 persons were won for Christ and is Church on profession of faith, and 7 by transfer.

Because of the fact that the majority the congregations were strictly rural eople, many of them sharecroppers, nd the evangelistic movement came during crop cultivation season, some pastors and churches would not participate. They preferred the usual period for their annual revivals—a time between cultivation and harvest season. This we do not discourage. However, the churches that did participate have certainly made signal spiritual advances.

One of the pastors tells a story—both pathetic and heart-warming—of a blind youth of 19, who lived in a rural community and had never been to church. During the evangelistic revival period, he was brought to church, was happily converted, and became an ardent personal worker to win members of his family and others to Christ and His Church.

The glorious climax to the mission came on a Sunday afternoon when many congregations gathered together for the final service in the Memorial Stadium. United choirs, perhaps 100 voices in all, led the people in singing great hymns of the Church. P. R. Tiller presided, assisted by J. J. Seabrook, President of Claflin College, and by the three district superintendents and the Secretary of Evangelism previously mentioned. I spoke words of encouragement and praise to the rural people, and then delivered the closing evangelistic address. My closing prayer was one of thankfulness to God for the glorious achievements, and for a continuation of His blessings and the guidance of the Holy Spirit.

With Him, it can be done *anywhere, any time.*

One-Day District Meeting in November

n every district, a giant gathering of all the people, promoted by the district perintendent and district secretary of evangelism, will produce large results.

Books

FRUITS OF FAITH

A comprehensive symposium edited by J. Richard Spann. Published by Abingdon-Cokesbury Press, 1950, 236 pp., $2.50.

Fruits of Faith is a three-part symposium by 18 outstanding ministers, educators, and administrators, who bring penetrating insight and wide experience in the fields of preaching, teaching, counseling, church and college administration, prison reform, and labor relations.

Part I is devoted to the cardinal elements of the Christian faith—God, Christ, the Holy Spirit, the Scriptures, and man.

Part II discusses the fruits of this faith in the life of the individual Christian—his peace of mind, his physical health, his social relationships, and his immortality.

Part III examines the fruits of Christian faith in society—in the home, the church, and the community; in the social problems pressing around us today.

Here is a revealing and significant book for preacher, teacher, student—for every Christian who seeks deeper understanding of the meaning and impact of Christianity upon our world today.

HERE I STAND

The birth of Protestantism and the dramatic struggle of its founder are retold in the Abingdon-Cokesbury $7,500 Award book, *Here I Stand,* a biography of Martin Luther by Dr. Roland H. Bainton of Yale University Divinity School.

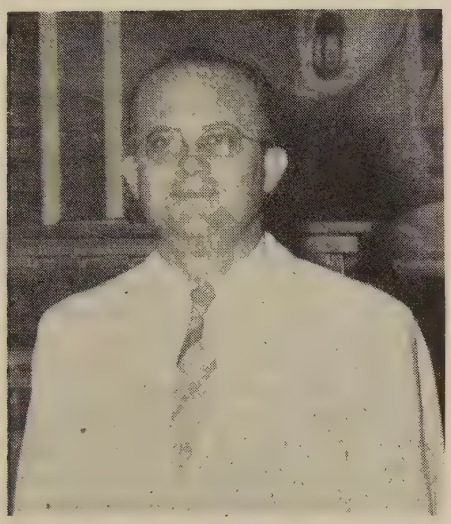
This book traces with particular detail Luther's fight to hold his stand against both religious and political opposition. The Reformation period —its educational, political and ecclesiastical systems; its people, manners, and society—gives a vivid background for the story of the great reformer.

Included in the book are many quotations from Luther's writings and sermons, hitherto unpublished in the English language. The volume is illustrated with dozens of rare woodcuts—primarily of religious-political newspaper cartoons of that day.

The publishers feel that *Here I Stand* will become "the standard biography of Luther in English for at least the next quarter of a century."

A Pastor Uses Every

THE PASTOR

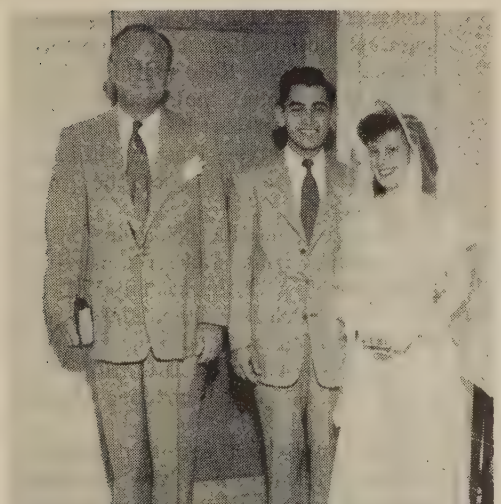


Henry A. Guy, pastor of Child's Park Methodist Church, St. Petersburg, Florida, tells here how he avails himself of every opportunity to win people for Christ. An article written by him will appear in a later edition of *Shepherds*.

PERSONAL COUNSELING

Shown with me here is Cleve Rodes—who needed Christ to release him from the ranks of the alcoholics. He was converted, remained a guest in my home for about six weeks, and is now a radiant witness for Christ in our church and community.

IN CHRIST'S NAME



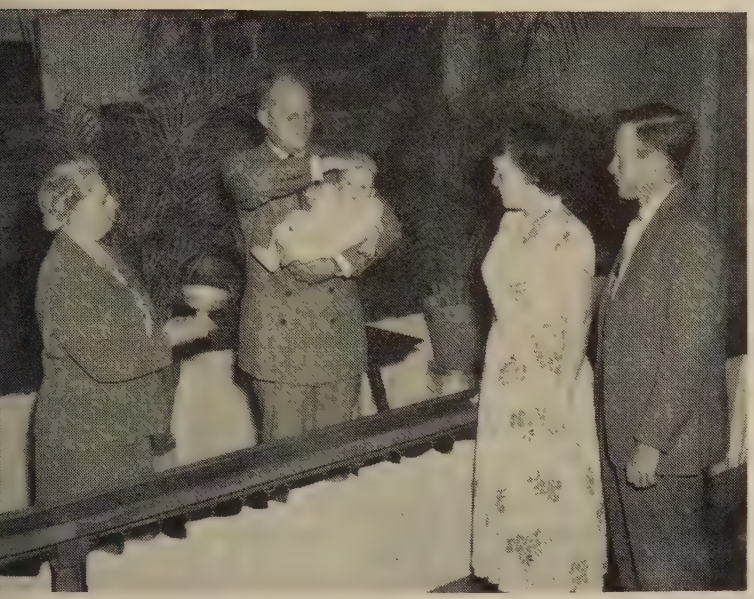
When members of a prospective bridal pair are not Christians, I tell them that Christ will not be at their wedding if he is not in their hearts. This usually leads to a commitment, as in the case of Mr. and Mrs. Norman Chapel, who were received into the Church last Palm Sunday and married Easter Sunday.

COMFORT THE BEREAVED

Fill the airways with the gospel of Jesus. Preach for a verdict. I have received letters from many persons who have been changed by the gospel message which they received over the radio and I have gone to visit these people personally.

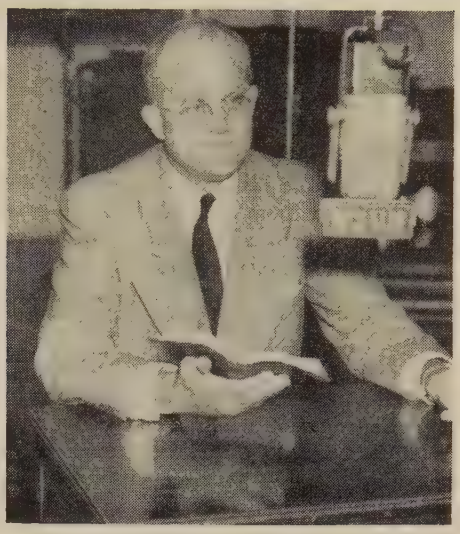
Occasion for Christ

INFANT BABTISM



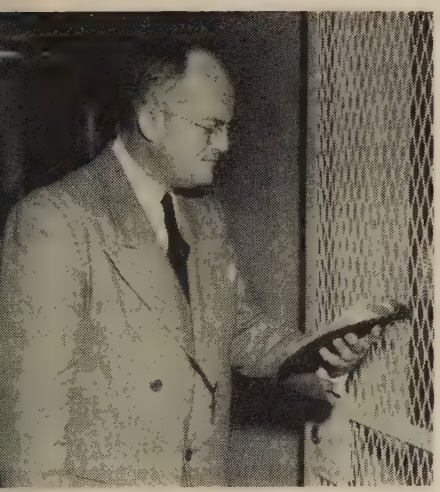
Standing before the altar are Mr. and Mrs. Jordan King, a young couple who had not made a decision for Christ until their baby was born. They were baptized and took the vows of the Church before the baby was baptized.

RADIO EVANGELISM



After funeral services in which I told of the love and tenderness of God toward his children who might be lost, I have often been sought out by persons who acknowledged a need for Christ.

"I WAS IN PRISON . . ."



Take the gospel to the prisoner, and he will respond readily. He is out of step and knows it. I have had these prisoners repent at the altar of my church, following their release.

This is Mr. Goldhammer, a total cripple, who accepted Jesus after a period of five months during which I told him of Jesus' love. After his conversion, he said, "I don't want to die as I have wanted for several years. I want to live!" He and his wife were baptized and taken into the Church together.

"I WAS SICK . . ."

When Readers Write to

THE UPPER ROOM

It Seemed Too Bad to Have Them Wasted

Often people would forget to pick them up at the table and it seemed too bad to have them wasted. Now I give them out personally and so we have had to order extra copies.

Marion Oakes
Bedford, Ind.

How to Start a Family Altar

Believing that there were people in my congregation who did not know how to start a family altar, I led one in the morning worship hour. It was set up as a breakfast table before a worship center with dishes suggesting it was the morning meal. In a prominent place was the Bible and two copies of THE UPPER ROOM. At a designated time in the service my wife and nine-year-old daughter and I seated ourselves at the table. One read the suggested Bible reading, and the other two sections of THE UPPER ROOM reading for the day. I then closed with prayer asking God's blessing on the church and the pastor and the teachers and then a blessing on the morning meal.

L. Lyle Case, Pastor
The Methodist Church
Middlebury, Ind.

We Are Using Extra Copies

We are using extra copies of THE UPPER ROOM because

1. A church-school class is sending enough copies for the patients in one ward of our country sanatorium.
2. Another group is providing copies for those who wish them at our county home.
3. One teacher is actively promoting THE UPPER ROOM in his class.
4. Our Young People caroled at twenty-five homes at Christmas.
5. The Presbyterian Church sent over for some copies.
6. Extra copies are made available to members and visitors.

Kathleene Cox, Secretary
Duke Memorial Methodist Church

Every Protestant Home in the Community

"One of our aims is to place a copy of THE UPPER ROOM in every Protestant home in the community, and in other homes upon request. We also send copies to our young people who are away from home. Sometimes I used to wonder if those who got them read them, but people come to my home to ask for copies or write for copies or otherwise go out of their way to get copies. It all does my heart good. And I have been told that many do not use THE UPPER ROOM regularly, but some who I think might be in that class express their joy and pleasure in reading it. Therefore we feel we just can't neglect anyone for fear that he would be the wrong one. We feel that if a few copies are used it is worth our trouble and expense.

—Nara Visa, N. M.

A Living Memorial

"My daughter, who went Home six years ago, taught a large Sunday school class. She always gave copies of THE UPPER ROOM to the members. It gradually spread to some other classes and to other friends. She provided the money and I marked the names on the copies. I loved to do it. The people they went to seemed so appreciative.

"So when she went Home I kept it up as a little living memorial to her. It makes the booklets more precious to her class and to some of her friends. As the class grows, my list grows. So you see the reason I increased my order is simple. I give them to people who would be helped by THE UPPER ROOM."

—Arlington, Va.

A Great Deal of Good

"I place the copies of THE UPPER ROOM on the literature table in my office and see that those who I think would be interested receive a copy. It has done a great deal of good and I have had many comments on it."

—Realtor, Anderson, Ind.

100 to Veterans Hospital

The Wesley Class of the Grai Prairie Methodist Church, Texas, send 100 copies of each issue to Chaplai G. A. Nelson of the Veterans Admi istration Hospital, Dallas, Texas.

A Teacher in the Public Schools

My experience with THE UPPE ROOM began with the daily reading o my own copy which I obtained a church. Finding it so helpful in startin each day, I thought of those in m neighborhood who might get help fro a copy and so began taking 10 copie Most of these neighbors expressed thei pleasure and so I continue to suppl them.

Being a teacher in the public school here, I used to keep a copy at home an one at school. Another teacher, seein my school copy, became interested an I gave her one. Others were interested until now at least 15 look to me for thei copies of THE UPPER ROOM.

—Washington, D.C.

A Man Stood Up

"A few days ago I presented the idea of every family in our church receiving a copy of THE UPPER ROOM in the mai (Parish Cultivation Plan). After a shor discussion in the board meeting, one member stood up and said that he would be glad to finance the whole plan fo he thought it was excellent."

—Pastor, Neodesha, Kans.

From Newfoundland to British Columbia

"As I have traveled from Newfound land to British Columbia visiting many of our churches, in the majority one of the first things I would see would be copies of THE UPPER ROOM. It is heart-warming to know so many people have been helped by this devotional guide."

Mrs. A. Roger Self,
The Woman's Missionary Society
of the United Church of Canada
Toronto 2 B—Canada

Someone Should Be Fired!

By Harold A. Gamblin, Pastor
Franklin Memorial Methodist Church, Newark, New Jersey

FTER winning an entire family that had been neglected by the church for almost 20 years, a lay leader n one church exclaimed to his pastor, "If that had pened in business someone would have been fired." He had been a skeptic about visitation evangelism, but r he and a lot of other laymen (and ministers too) in Newark District are "fired" with enthusiasm.

Newark District, Newark Conference (New Jersey) nprises about 100 charges. Just after the Metropolitan ladelphia United Evangelistic Mission we planned our ategy. The Week of Visitation Evangelism had been nounced and, together with District Superintendent erett Hallock, we decided to present the program of visi-on evangelism to the three sub-districts.

We secured from TIDINGS 100 samples of visitation maials, prospect and assignment cards, catalogs, etc., and pared packets to be given to each minister. At subtrict meetings, the District Secretary spoke about the nited Evangelistic Mission" and suggested a program of itation. We showed the sound filmstrip, "Bringing Christ o the Home," introduced the Turn Over Charts and tributed the packets of sample materials. Each subtrict agreed to cooperate during the Week of Visitation angelism and committees were appointed to plan the ogram. The suggestion was made that all men prepare spect lists and order the needed materials.

Meanwhile, we followed the pattern used at Philadelphia d mimeographed a "Pastor's Workbook." This was a 10-ge 8½" x 11" brochure containing the greetings of the strict Secretary, the recommendation of the District Comtee on Evangelism, an announcement of plans proposed the sub-district meetings, and three pages telling "What Do," "How to Do It," and "Tools to Work With." Then, t to liven things up a bit, there followed a page of table quotes from the Philadelphia Mission. These were signed to reflect a little of the inspiration the District retary had received during the week at Philadelphia. For instance, in instructing the preacher evangelists, L. Daugherty, Jr., Director of Pulpit Evangelism at shville, said:

"A gospel sermon is good news. If what you have to say is not good news, don't say it. If it isn't victory, it isn't preaching."

"Don't use humor to be cute. Use it, *if you've got it.* If you haven't got it, *forget it.*"

Bishop Fred Corson is responsible for this one: "Our task is to put God into the center of our lives and so persuade others to do likewise."

Bishop Gerald Kennedy said:
"The preacher has one job and one job only. His job is to preach, and not be running around making silly speeches that get his picture in the paper."

Dr. William Cannon, Professor, Church History and Historical Theology, Emory University:
"It is not only important to believe, but to believe the important."

"Love does not fail; it proves the failure of substitutes for love."

"Prayer is looking at things from God's point of view."

The workbook concluded with a report form patterned after the ones contained in the Turn Over Charts, "They went forth two-by-two."

Th next meeting of each sub-district group was a training session for the minister where the director's charts, "Make Full Proof of Thy Ministry," were used with telling effect Two of the three groups organized sub-district visitation programs where several churches united for supper and training, the visitors returning to their local parishes for visitation.

The actual program began with each sub-district committee preparing a service of inspiration and dedication for all prospective visitors. The theme of the meeting in each case was "Bringing Christ into the Home." The following order of service was found to be extremely successful:

(1) Preparation
Hymn—Scripture—Prayer
(2) Inspiration
"How to do it." Sound film—"Bringing Christ into the Home"
(3) Information
"Who can do it."
a. A laymen who has found inspiration in visiting
b. A minister who has his parish organized
(4) Dedication
"We shall do it."
a. Prayer with a purpose *or*
b. An altar dedication *or*
c. Litany of dedication
(5) Benediction

About 300 persons attended these meetings which, it was agreed throughout the district, were a very necessary and

effective part of the preparation for visitation.

Of course, the program varied in each of the sub-districts. In the Newark group it was decided that after the united meeting each church should carry out its own program.

The Elizabeth-Plainfield group set up two schools with suppers and training sessions on Monday and Wednesday, with Tuesday, Thursday and Sunday devoted to visitation.

The Hunterdon County group, largely rural, set up three training schools with suppers and training sessions each evening, Monday through Thursday. Visitors returned to their local parishes for visitation each evening. At these schools pastors who had received instruction at the sub-district meetings used the charts, "They went forth two-by-two."

All together 35 churches in the Newark District co-operated in the National Week of Visitation Evangelism and 10 other churches are planning their visitation later. The 35 churches reported:

Total prospects	1,760
Total interviews	1,078
First commitments	198
Transfers	233
Teams	173

More important than the statistical report (and we must not forget that each "statistic" represents a person won to the Kingdom of God) are the attitudes expressed by both ministers and laymen.

At first many laymen were unconvinced. The common objections were:

"Why should we do a job like this? That's what we hire a preacher for."

"Why, I couldn't ask a stranger to believe in Christ! I'm not good enough myself."

"Maybe this is a job that needs to be done, but it's not for me!"

"Well, if the preachers can't do it, I guess we laymen will have to."

Almost without exception both laymen and ministers who undertook the program of visitation returned rejoicing. There is universal acceptance of the idea that evangelism is not only a necessary part of the program of the church, but that with proper training it can be done.

After the visitation the comments were like these:

(By layman) "It was a wonderful experience. An important work to do. I want to be counted in the permanent organization."

(A minister) "My laymen are convinced that this is a thing which needs to be done, and they want to do it."

(By layman) "I am absolutely satisfied that this work must be a component part of official responsibilities."

(A minister about his laymen) "Convinced—enthusiastic—eager to go on."

(A minister) "Actually thrilled at what they found themselves able to do with the help of the Lord and training received."

(A minister) "My greatest joy is actually to see my laymen *excited* about visiting in the parish and concerned about getting people personally acquainted with Christ."

Of course, the Newark District program was not without difficulties. Modifications in the general plan had to be ma to accommodate the local conditions. Laymen who comm to New York every day and get home about 6:30 P.M. c scarcely be expected to get to a dinner training meeti by 6:00 o'clock.

Preachers in rural communities, where farmers ha many chores to do, must find a way to get their visit together for training and frequently the supper meeti poses large problems.

But in spite of the problems, a large number of preachers who undertook the program agreed that closer one stayed with the general plan as outlined in training materials, the greater was the likelihood of succ and satisfaction.

There are now 25 Fishermen's Clubs or equivalent in 35 churches participating and these have over 700 prospe with which to begin their work. If nothing else has be accomplished, many of our churches are now thinking terms of the primary task for which the church was esta lished. Wesley put it bluntly, "You have nothing to do save souls!"

CULTIVATE!

EVANGELIZE!

ASSIMILATE

Build New Members into the Life of the Church

HERE IS NEW LITERATURE DESIGNED ESPECIALLY FOR YOUR PROGRAM

"ASSIMILATING NEW MEMBERS"

—a booklet by G. Ernest Thomas, describing the strategy—10c each; 6 for 50c

"I WILL UPHOLD THE CHURCH"

—a booklet by Homer J. R. Elford for the new member —10c each; 12 for $1.00

"HOW TO BE A FELLOWSHIP FRIEND"

—a leaflet by G. Ernest Thomas
5c each; 10 or more copies, 2c each

TIDINGS

1908 Grand Ave. Nashville 4, Tenn

CHURCHES GROW with Visitation Evangelism

Centenary Church

Centenary Church

Shown (top right) with the pastor, Ralph M. Reece, are class of nearly 90 new members received into Centenary thodist Church, Menomonie, Wisconsin, Sunday, May During the year, 102 new members have been received o the church, including a confirma- n class of 15 young people.

Adults wishing to become church mbers attend three instruction classes vering church history, history of thodism, and Christian doctrine. ch class period is one and one-half urs long, but it is made interesting, d it is not unusual for people to main for discussion of various ques- ns after the class period is over.

Children have instruction for one ar. The girls become acquainted with W.S.C.S. activities by being made nior members of the various circles; boys become junior members of the n's Club. They have their own church ard, financial secretary, treasurer, ., and keep their own church records.

The church is still in the process of ining new members, and an adult ss of instruction will be arranged xt year. There is little value in re- iving members if they are not trained what it means to take church vows.

Trinity Church

More than 400 new members were ceived last Conference Year at Trin-

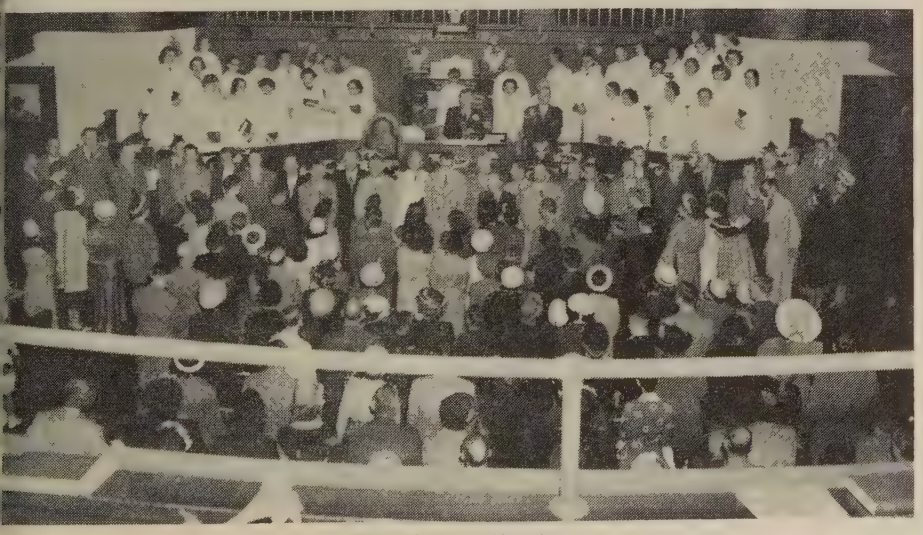
Trinity Church

ity Methodist Church, Albuquerque, New Mexico, as a result of visitation evangelism. Above is a group of 66 persons who were taken into the church on Membership Sunday.

During Visitation Evangelism Week in February, 20 teams from Trinity Church signed up 261 new members.

The church is only five years old, and has been worshiping in the present building three years. The membership has grown from fewer than 100 to more than 700 in the last three years. In a report made in April of this year, Albert F. Tucker, pastor at Trinity since May, 1949, stated that there had been only three Sundays during the previous 10 months when members were not received.

The slogan at Trinity now is "A Member a Day Coming Trinity Way." The goal is to have 1,000 members by Easter, 1951, and to begin construction of a new sanctuary in September.



Union Avenue Church

Union Avenue Church

The picture at the bottom of the page shows the group of 42 adults taken into Union Avenue Methodist Church, Memphis, Tennessee, on Easter Sunday.

"During Lent," W. A. Lamb, pastor, writes, "we had our revival campaign and a week of visitation evangelism. The result was 100 additions to the church in four weeks. There were 33 additions on Palm Sunday, most of them the Easter class of boys and girls, and 42 on Easter."

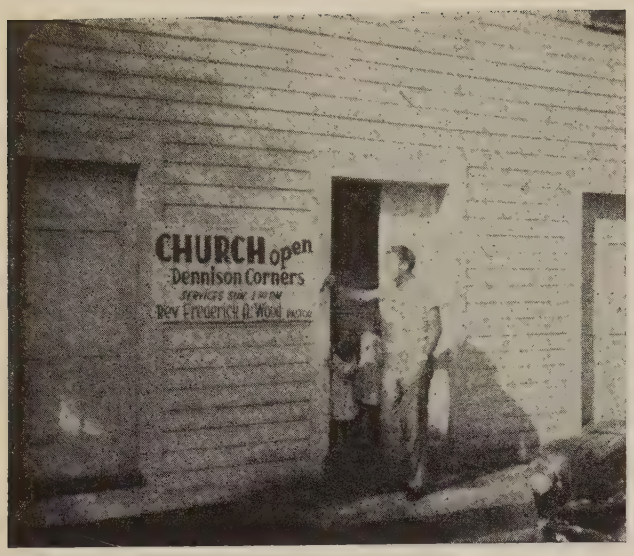
In the picture, the men who did visitation evangelism are also standing at the altar, facing the camera.

BY FAITH . . .

and

HARD WORK

By Frederick A. Wood



Dennison Corners Church

In this article the author, a pastor of the North Columbia circuit, Mohawk District, of the Northern New York Conference, tells of his deeply satisfying experiences in reopening three churches which had been closed for years: Youkers Bush Union Church, East St. Johnsville, New York, reopened April 4, 1948; Cedar Lake Methodist Church, reopened July 5, 1949; and Dennison Corners Church, reopened July 3, 1949.

While out calling one afternoon, I chanced to get on the wrong road leading from my small parish, Lassellsville, New York, to St. Johnsville, New York. It was thus that I came to the Youkers Bush Church, whose doors had been closed for more than 25 years. Loving country churches as I do, I was stirred to enter this church which stood high on a slope. I stopped my car and literally ran to the front door. It was unlocked and I stepped inside.

I could see a great deal of work ahead. Windows were out and birds had built their nests in the church. Paper was hanging from the walls, chairs were piled everywhere, the rusty stovepipe was disconnected from the old stove. Dirt was inches thick on the floor. The central oil light fixture and other lamps were hanging at odd angles. The air was foul and repulsive. Yet—I knew it was God's house, merely neglected through the years.

My heart was stirred as I knelt at the altar in front of a good pulpit, almost obscured by dust and dirt, and prayed God to give me the word if it were His wish for me to reopen this church. My tears fell on the dirt-covered altar. These tears were turned into the inspiration for the reopening of the church. I was sure of God's will.

The next day, word had spread through the community, and one young man and I set out early in the morning to begin cleaning the church as best we could. The next night, 20 people arrived with mops, brooms, dust rags, floor polish, and, under the light of the old-fashioned oil lamps, the church was cleaned. The next day, Sunday (three days from the moment of God's direction), we had our first service. Twenty-two people were in attendance.

In the following months, the church was painted outside and inside; the pulpit, chairs, and other furniture were made worshipful and new pews were installed. The church was wired for electricty for the first time. A Board o Trustees was organized, along with good Sunday school, and the work going along wonderfully well.

It may be of interest to note that few days after the reopening of th church, I decided that some white pain on the exterior of the church would a tract people to worship services, so began applying the first paint and fin ished nearly 40% of the job myself. A I painted, people stopped to talk wit me—and that is how the congregatio came about—and the trustees. . . "Faith—along with sincere hard work.

Cedar Lake Church

One day, as I was on my way to Ceda Lake to attend a ministers' picnic, m

Cedar Lake Church

e was caught by a little church about
nalf mile from my destination. I did
t stop, but the church remained in my
nd throughout the picnic.

When the lunch was over, Russell S.
own, District Superintendent of the
ohawk District, Northern New York
nference, called to me, "Fred, come
over here—I want to talk to you."
ien my heart skipped a beat as he
ntinued, "You seem to be the fellow
io can reopen churches. How about
eing what you can do with this little
urch down at the foot of the hill—
e Cedar Lake Church?"

I left immediately in my car to ex-
nine the church. I found it in good
pair, with the exception of the small
ndows which had been broken. It
eded only electric lights and a good
eaning. I was thrilled and, as I knelt
fore the altar, again my tears came
d fell on the dirty carpet—tears that
came the inspiration for another
urch to be opened.

I left the church and was conversing
ith a man working in his garden next
or when a woman passed in an auto-
obile. He called to her and, after
troductions, we talked of opening the
urch. She felt that God had certainly
swered prayer through me. She prom-
ed her support and has never missed
service since we reopened.

The church was set in order within
few days and the first service was held.
short time later the electric lights
ere installed and much of the church
as painted.

We now have five trustees and many
nprovements are gradually being ef-
cted. Services are held the year
ound. Sunday school and church at-

Youkers Bush Union Church

tendances average from 15 to 60. Our highest attendance was 200 at a dedication service last December, with Russell S. Brown, District Superintendent, speaking.

Dennison Corners Church

The Dennison Corners Church, a community church organization, was reopened after nearly 40 years of abandonment.

I simply went to the community and, to the first person I met, declared, "We are going to open the Dennison Corners Church." If that person had asked who I meant by "we," the answer would have been, "God and myself."

The news was gladly received and quickly spread through the community. In a few days, once again, another grand little rural church had its opening.

Later, new lights were installed, inside and outside, the balcony was remodeled, other alterations made, and attractive signs placed outside the building. A Sunday school and W.S.C.S. have been organized. Attendance at services averages from 20 to 60.

We have had many basket picnic lunches, and our services each Sunday afternoon at 2:00 o'clock (the Victory Hour) have featured outstanding guest speakers and musicians.

Faith and work have given another community a fine church.

Visitation Evangelism Packet

Contains recommended numbers of all visitation (not religious census) materials
Prepared to meet the needs of every church

Order to the nearest 100 active members

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TIDINGS

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The Chaplain Requests

The Upper Room

In recent weeks the number of requests (and the number of copies requested) by chaplains of the military services have risen sharply. THE UPPER ROOM is proud of the fact that it has never had to refuse the request of a chaplain, but additional funds are needed to meet these requests which totalled 50,000 copies in August alone. Typical of the letters are the following:

We would like to receive 100 additional copies of THE UPPER ROOM. They bring great joy to the soldiers who read them. We thank you for the many copies we have received in the past.

Office of the Division Chaplain,
Headquarters Second Armored Division

We want to thank you for providing us with 300 copies of THE UPPER ROOM. This is a great ministry to hospitalized veterans. THE UPPER ROOM is by far their favorite devotional booklet and we have many requests for it. Your kindness to them will be of much value, and the inspiration and spiritual strength provided by the devotional booklets will sustain and encourage them.

Office of the Chaplain,
Veterans Administration Hospital, Memphis, Tenn.

Please increase my shipment of THE UPPER ROOM to 150 copies.

Chaplain, Atlantic Air Transportation Station,
APO, New York

I would appreciate some copies of THE UPPER ROOM for distribution to the military personnel.

Post Chaplain,
West Point

I have been receiving THE UPPER ROOM for over a year and have appreciated it very much. The unit is still at the fort, but the address is being changed to an APO number. I have no idea what sort of situation we will be in or how long the packets will take to reach us. Hold the shipment until I write you again in the next few weeks, I hope.

Chaplain, Medical Battalion,
APO, San Francisco

It will be appreciated if you can double our present allow ance of current editions. If you have in stock any past ed tions we will be able to utilize them and will appreciat obtaining them.

Staff Chaplain, Military Sea Transportation
Service, Pacific

I have numbers of calls for THE UPPER ROOM and will us them prayerfully for the glory of the Kingdom's work.

Base Chaplain,
APO, San Francisco

Magazines of high Christian calibre as THE UPPER Roo are lacking here. There is a tremendous need for publica tions of spiritual value. The spiritual need here is muc greater than the physical needs.

Chaplain's Assistant,
Headquarters Berlin Military Post

We are grateful for the 700 copies just received from yo and the additional copies that come from individuals. TH UPPER ROOM ranks first in choice at this center among th many religious publications we receive.

Chaplain,
Veterans Administration Center, Virginia

Thank you for the copies of THE UPPER ROOM. I especiall appreciate the pocket issue since it is so much easier to f into uniform pockets and the space provided for the stowag of men's personal gear.

Chaplain, Naval Operating Base,
Fleet Post Office

I was overjoyed at receiving copies of THE UPPER ROOM I have given them out to members of the unit who will appre ciate them and gave two copies to Arabic Christians her who can read English.

Padre, Royal Sussex Regiment,
O Force, Ajaba, Hashemite Kingdom of the Jorda

This base has just been reopened. I would like very muc to have 100 copies of THE UPPER ROOM at once.

Protestant Chaplain,
Air Force Base, California

EMERGENCY SITUATION

Because of heavy requests for copies of THE UPPER ROOM, an emergency situation exists in THE UPPER ROOM CHAPLAINS FUND. This fund has been able to supply many hundreds of thousands of copies to chaplains for distribution among men and women in the armed services, veterans hospitals, and in prisons. Some copies also go to chaplains in mental institutions, orphanages, foundling homes and the like.

The Chaplains Fund is made up of gifts from friends of THE UPPER ROOM. Individuals, classes, and other groups have contributed in the past. Many will do so again if the need is called to their attention. The urgent present need is for gifts to supply the heavy requests of chaplains the world over in the present emergency.

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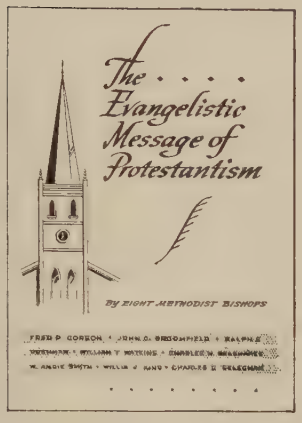

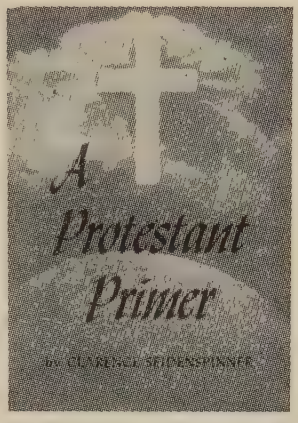

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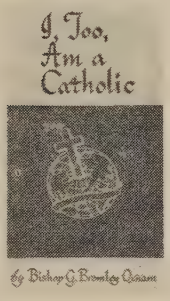

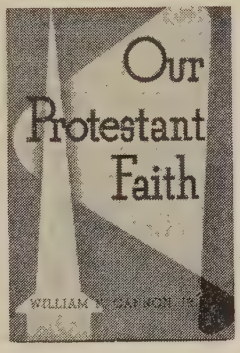

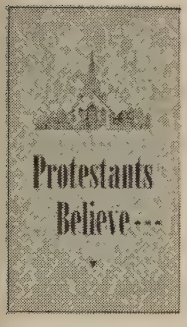

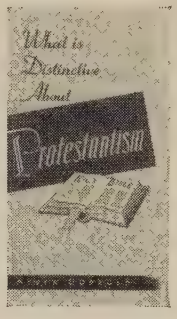

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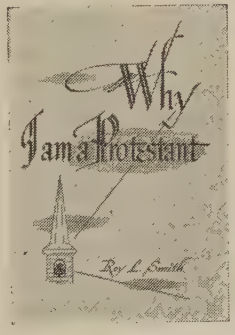

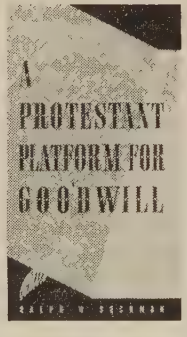

PRICE: $1.00

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BUNYAN'S EVANGELIST

by Paul Barton
Pastor, Brunswick, Missouri

EVANGELIST in Bunyan's great story of *The Pilgrim's Progress* appears only in the opening pages of the book, a rapidly moving figure which passes quickly over the boards and then "is seen no more." Coming thus at the beginning and before the reader has gotten into the spirit of the allegory, he is likely to be passed as of little significance—a part of the stage machinery for getting the Pilgrim on his way.

This, however, is not a fair appraisal. Evangelist is a real character, with lines rather clearly drawn. It is of interest that the story should have such a character at all. It is true that the word "evangelist" is a Bible term. But in our present-day concept, we usually think of evangelism as beginning with the great Wesleyan movement in England and the Great Awakening in America. Wesley's Aldersgate experience came in the year 1738. But Bunyan lived in the preceding century, and his allegory was given to the world in 1677. Bunyan has given us an apt picture of a true Christian evangelist more than half a century before Wesley and Whitefield and their cohorts were giving the word such significance. This is good for us to remember in this present moment when some are inclined to think that evangelists began with Wesley, that the movement is now past, and the evangelist has become, as a friend wrote to me the other day, a sort of "museum piece."

A Lone Man

Bunyan's Evangelist is a lone man. He appears suddenly from nowhere in particular and takes his leave without ceremony. He has no company, no companion. He carries no paraphernalia, except that he does hand Christian a small scroll. The days of highly organized evangelism had not yet arrived when Bunyan wrote. But even if they had, he probably would not have changed the picture. He perceived that the winning of a soul is a "man to man" task. We may go in teams of preacher and singer, we may go out two-by-two in visitation evangelism, or we may take a whole company of workers, but the ultimate work of evangelism is one individual's finding and giving spiritual direction to a burdened heart.

The Christian has already made a considerable beginning in the Christian life before Evangelist appears. He is found reading his book, with his back to his own house, wandering in the fields; praying in his own room; and feeling the burden of his sin. No evangelist has ever been able to do much unless there is some background for his work. One of the reasons for the difficulty of evangelism today is that we are dealing with masses of people who do not read the Book and who feel no anxiety about their spiritual state.

Evangelist is an inquiring spirit. The use of questions is a favorite rhetorical device of Bunyan which is employed throughout the book. But even so, it seems especially conspicuous in the case of Evangelist, and one is even inclined to wonder if the use of the device through the rest of the allegory is not in part a matter of habit which began as he tried to picture Evangelist at the beginning of the story. It is not merely that Evangelist asks questions, it is the heart-searching nature of his questions. He probes Christian's soul concerning his spiritual problem and his sincerity.

A Message of Hope

The message of Evangelist is one of hope. He points to the distant wicket gate and, when Christian is unable even to see it, he points to the distant light and advises "keep that light in your eye." There are stern words of warning, it is true, in keeping with our usual conception of the preaching of evangelists. But what stays with us is the vision of a man pointing with fully-extended arm across the wide fields to a distant goal and encouraging Christian in a great determination to make the race.

The picture of the Slough of Despond is one of the masterpieces of the entire allegory. Where there i genuine conviction of sin, there is sur to be the danger of falling into thi mire. The place cannot be mende Bunyan speaks in amusing reverie o the problems of the preacher—of th cartloads of good instructions that hav been dumped into the hole, leaving th place as miry as ever. The advice Bun yan gives to those who fall into thi slough can never be outmoded. Watc for the steps. If you miss the steps with high determination wallow you way through to the side nearest th wicket gate. And do not be ashamed t reach for the assisting hand of the On he calls "Help."

The chief antagonist of Evangelis in the struggle for Christian's soul i one called "Worldly Wise Man." Chris tian has some trouble in wrenching him self loose from his family and neigh bors, but that is a minor threat com pared with the danger that befalls hi from the advice of this stranger wh meets him soon after he gets out of th Slough of Despond.

Up-to-date Prescription

Worldly Wise Man is still with us his character unchanged. He is still th chief contender against Evangelist. H lives in the town of Morality. He goe to church, but it is always in that tow of Morality. He advises to get rid o the burden of sin. His prescription t that end is quite up-to-date. Go to th nearby village of Morality (it is neve very far) and seek for Mr. Legality. I he is not at home, his son Civility ca do the task of removing the burde from Christian's back quite as well After being thus delivered, Mr. Worldl Wise Man suggests it might be nic for him to send for his family and mov to the village of Morality where he ca live with honest neighbors in "credi and fashion." Thus the way of respect ability is substituted for the way o salvation.

Bunyan did not overlook telling of th dangerous overhanging hill that Chris tian would have to pass to get into th village of Morality. The social orde called "Civility" damns multitudes wh do not qualify for its approval. Thi mountain is always ready to fall.

We have yet another meeting wit Evangelist, still in this "First Stage" o the pilgrimage. He comes upon Chris tian as the latter stands in hesitatin fear by this mountain near the villag of Morality. Christian is far out of th way. Evangelist comes upon him thi second time, reproves him bitterly, bu again puts his feet back in the righ

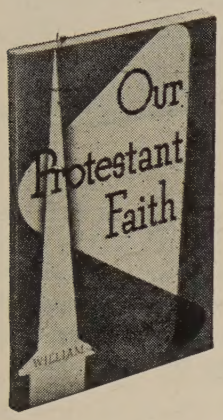
th and sends him on his way with a ion of hope and salvation.

It is interesting that Bunyan thus s Evangelist make a second appear- ce. Some souls need a second round help and direction before they really t started in the Christian life. We ve an interesting parallel in the gos- ls in the story, recorded in Mark 8, the man healed of blindness. The first ich of Jesus brought only partial re- f. He saw "men as trees walking." sus afforded him the help of a second ich, and then he saw clearly. A man ould not be rejected as another "Pli- le" or a hopeless wavering spirit be- cause he does not immediately get off with unfaltering determination on the pilgrimage. Sometimes a second effort will get the soul through the wicket gate and really started heavenward.

Through the Wicket Gate

Evangelist does not appear again. Even in the second story of the pilgrimage of Christiana and the children, we do not meet Evangelist. Bunyan knew that many souls get through the wicket gate and make pilgrimage without ever meeting with Evangelist. The New Testament does not rate the evangelist as a person deserving of superior honor. He is one of the many workers who share in the building of the kingdom and salvation of souls. Bunyan has drawn his picture true to the Bible.

Evangelist, as the Bedford tinker has pictured him, has not been seen very much in our country in recent years. Perhaps he will appear presently, as mysteriously as in the pages of the allegory. We venture to imagine he will find some burdened individuals reaching to receive from his hands the little scroll and ready to begin pilgrimage at his direction.



Our Protestant Faith, a little book on e doctrines of the Church, by William . Cannon, Jr., Professor of Church istory and Historical Theology at mory University, provides excellent ackground reading for the layman, and especially appropriate reading for e Reformation season.

It may be secured by writing Tidings, 908 Grand Avenue, Nashville 4, Ten- essee. The price is 35 cents per single opy; 25 cents per copy in lots of 12 or ore.

Two reviews which appeared shortly fter publication of the book are re- rinted here.

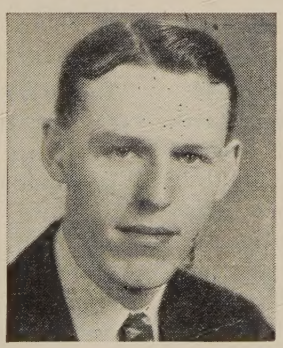
In 10 brief, well-written chapters, the uthor discusses some of the funda- ental tenets of Protestantism. He ates: "The basic principle of Protes- ntism is justification by faith, which is affirm that we are genuinely religious nly as we trust God and abide in fel- wship with him through love." He re- rs frequently to the beliefs of Luther nd Calvin. Some of the chapter head- gs are: Salvation, the Gift of God; he Meritorious Work of Christ; the ndwelling of the Holy Spirit; the Suf- ficiency of Scripture. The brief volume, a Methodist publication, contains much to commend it.

—*American Lutheran,* March, 1950

The purpose of this little book is to set forth the basic beliefs which the major Protestant denominations have in common. Written primarily for laymen, the author discusses the main doctrines of traditional Protestantism in a lucid and readable manner. There are numerous quotations from Luther and Calvin. Starting with discussions of the primacy of faith and the meaning of salvation, and ending with a chapter on "The Ecumenical Heritage," the author presents brief but clarifying analyses of ten major tenets of Protestantism. While readers of *Church Management* may find little that is novel in this study, this is a decidedly helpful book for anyone planning a series of doctrinal sermons or for use with study groups.

The author is professor of Church History and Historical Theology in Emory University.

—*James C. Perkins,* Minister, First Congregational Church, San Antonio, Texas.
From *Church Management,* April, 1950



William R. Cannon, Jr.

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MEETING OBJECTIONS

to the

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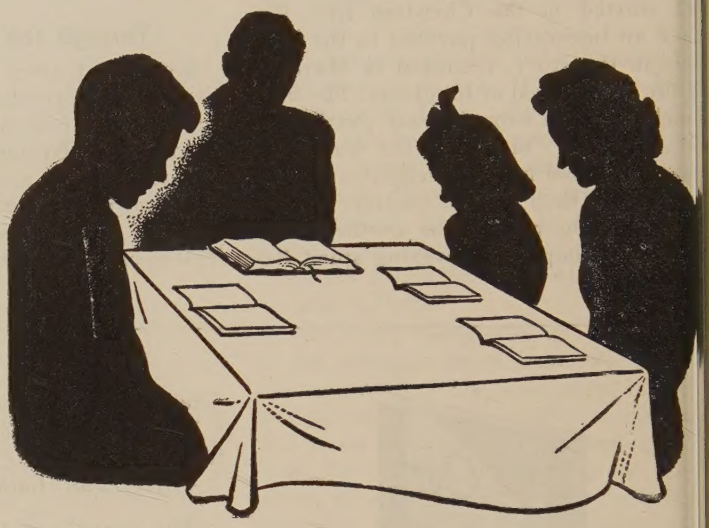


I HAVE NEVER PRAYED IN PUBLIC nor before my family, except to say a memorized grace or "Now I lay me" with the children. A devotional guide like THE UPPER ROOM includes a short prayer for each day. As time goes on, you will want to express the prayers of your own heart.

◆

WHAT DO WE DO IF THERE ARE GUESTS OR INTERRUPTIONS? Your guests will be happy to join your family circle for the brief period of family worship.

◆

BUT OUR CHILDREN ARE SMALL and don't understand so many things. Many of the meditations and Bible readings involve stories or illustrations which they can understand. In any case you are accustomed to explaining many things to them. As they grow older they will more and more appreciate the fact that you did not "water down" the family altar for them, but kept it on a meaningful level for all.

◆

I HAVE TO BE AWAY FROM HOME SO MUCH. All the more reason why you should have a family altar. When you are away from home you can have the very real joy of spiritual fellowship with your family by using the same devotional guide with the same Bible reading, the same prayer, and the same meditation. If you have your private devotions at the same hour, you will have a very definite feeling of sharing with them. You can almost see and hear Johnny read the text and mother, the meditation. Perhaps you have formed the habit of joining hands for the prayer, and as you fold your hands you will feel the warmth and pleasure of their company. This is a feature of the family altar that makes it so valuable. As your children leave home for college or work or to form new homes of their own, they can still share the fellowship of the family altar by sharing the same devotions the same day.

HOW DO WE START? That is easy and there will be no embarrassment. Here is something good. We believe it is so good that all we ask is that you give it a trial. Try it long enough to check its value. The suggested trial period is two months.

◆

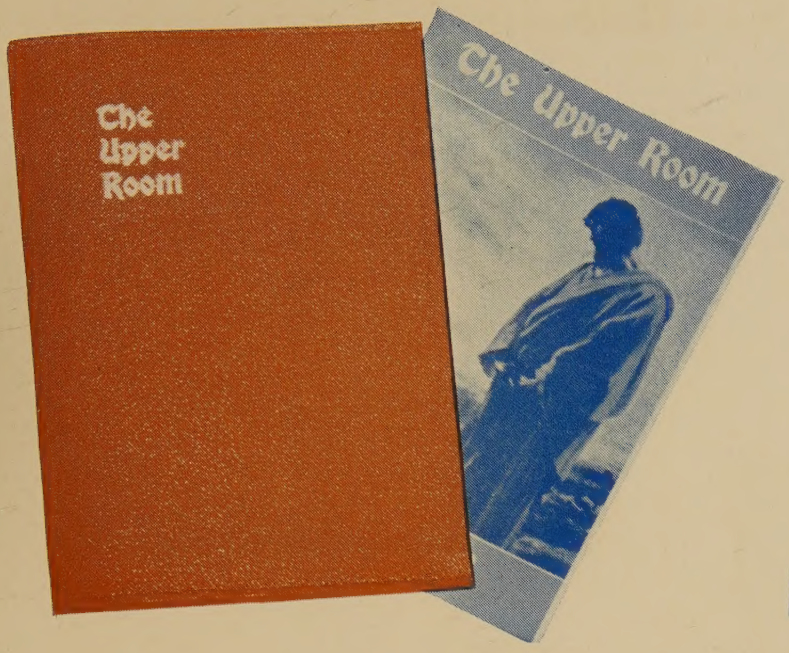
DON'T HAVE TIME. The time required is not long; yet the answer to this question is basically not one of time, but of *motivation* and *determination*. The time need not be long, five or six minutes, no longer than it takes to read the comics. Some people will want to take more time. Many who begin by using only THE UPPER ROOM and the suggested Bible reading will eventually develop a longer devotional period.

◆

FAMILY NEVER TOGETHER. How about breakfast or the evening meal? It would be worth getting Susie up five or 10 minutes early if you could all be together regularly.

◆

WE WOULDN'T KNOW WHERE TO TURN in the Bible for more than a few readings. A devotional guide not only gives a suggested Bible reading for each day, but the meditation sheds light and gives helpful explanations.



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Those who love THE UPPER ROOM and who keep the current copy beside their Bibles will be pleased with this handsome cover case into which each new issue may be slipped. Made of black, processed leather with a grained finish, this cover case is sturdy and attractive. It should last for years. It is a delight to own and will make a gift of beauty that will be deeply appreciated.

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Children's Prayers

by LUCY GRAY KENDALL Illustrated by SAM LEACH

Rev. Holmes, our minister, gave me a copy of *Children's Prayers* to take home to my nine-year-old son who has been ill with strep throat. . . . He keeps it on his bedside table. The first day he learned a table prayer and later a bedtime prayer to say after The Lord's Prayer. We certainly appreciate the book at our house and want to say thank you for making it possible.

—*MRS. PAUL WETZEL, Indianapolis, Ind.*

My daughter, who has just finished kindergarten, immediately fell in love with Lucy Gray Kendall's *Children's Prayers,* and my boy, just entering fourth grade, welcomes it as a guide as he explores the realm known as devotional life. Ministers should recommend this book to parents, and teachers should use it in their classes. Here is one of the first steps in Christian nurture.

—REV. CHARLES E. MASON
Grace Methodist Church, Olwein, Iowa

I think the viewpoint and outlook is something which needs to be put more and more into our literature for child life and even for adults.

—J. RALPH MAGEE
Resident Bishop, Chicago Area

Buy copies now; 35 cents each; 3 for $1.00

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